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MONOGRAPH OF THE DÈNÈ-DINDJIE INDIANS.*

BY THE REV. E. PETITOT, OBLAT MISSIONARY, ETC., ETC.

TRANSLATED BY DOUGLAS BRYMNER.

TRANSLATOR'S PREFACE.

Recent events both in Canada and the United States have made the question of the treatment of the Indian tribes one of very considerable interest. Much as has been written of them, there is still much to learn. The following treatise by the Rev. M. Petitot, an Oblat missionary, who has for years lived amongst the tribes of which he writes, and who has not only had unusual opportunities of becoming thoroughly acquainted with their habits and modes of thought, but is also, from the bent of his mind, peculiarly qualified to study their past history, traditions and beliefs, will be found attractive to those whose attention has been drawn to such investigations.

Archbishop Taché, in his "Sketch of the North-West," says: "When was America peopled? An answer to this question would be extremely interesting, but I am sure it will not be discovered here, and I even think that it will never be found. Our Indians of the Northern Department have no chronicles, no annals, no written monuments, nor record of any kind whatever. They do not know even their own or their children's ages, or did not until our arrival amongst them." Without disputing the correctness of the Archbishop's statement as to the want of chronicles, &c., it may yet be possible, not to fix the date, perhaps, but at least to trace the route followed by the Indians from the birth-place of their race, as the glacial drift has been tracked by the boulders dropped during its advance.

This is what M. Petitot has attempted to do, without dogmatizing on so obscure a subject.

The work is divided into two parts. The first describes the present state of the Indians, the second relates to their origin. The advocates of the Anglo-Israelitish theory are strongly recommended to study carefully the latter, in which the reverend author believes he has produced sufficient proof of the Asiatic origin of the Redskin nations, and indicated the probability of their identity with the lost Ten Tribes of Israel. He, however, expresses himself with great modesty on the latter point, contenting himself with furnishing the evidence which has most strongly inclined him to adopt such an opinion.

I had at first thought of presenting a summary of the work, but the author had already so condensed the information he possessed, that it was difficult to reduce it to greater brevity without losing much of the essential information it contains. Besides, however conscientious such a summary might be, it would almost unavoidably be colored by the mental peculiarities of the writer undertaking such a task, and I have, therefore, preferred to give a faithful translation, allowing the author to speak for himself, although through the medium of a different language from that in which he has written.

DOUGLAS BRYMNER.

OTTAWA, January, 1878.

* Monographie des Dènè-Dindjé, par Le R. P. E. Petitot, Missionnaire Oblat de Marie Immaculée, Officier d'Académie, &c., &c., Paris.

MONOGRAPH OF THE DÈNÈ-DINDJIE INDIANS.

I.

I call by the compound name of Dènè-Dindjié, a large family of red-skinned Americans, peopling the two slopes of the Rocky Mountains and the adjacent plains, between 54° north latitude and the Glacial Sea, from south to the north; Hudson's Bay and the Cascade Mountains, near the Pacific, from east to west.

Within this circumference, vast as it is, are not included the Sarcis of the Saskatchewan, who belong to the same family.

The Dènè-Dindjiés people, then, more than half the British North-West Territory, three-fourths of British Columbia and of the new American Territory of Alaska.

Samuel Hearn, the traveller, first mentioned the Dènè-Dindjiés, whom he called Northern Indians. Sir Alexander Mackenzie, Franklin, Hales and Richardson, gave them the name of Tinvéh, as well as that of Chippewas and Athabaskans. The first French Canadians who explored the North-West Territories called them Montagnais-du-Nord, on account of the similarity of their mild and peaceable character to that of the Montagnais of the Saguenay; but the latter belong to the great Algonic family.

The proper name of the Indian of whom we are now speaking is that of *man*, which is translated without indicating numbers, by the words *dènè*, *lènè*, *danè*, *dunè*, *adènè*, *adana*, *dnainè*, *dindjié*, *dindjitch*, according to the tribes and dialects. These words, which are identical with the name of man in Lower Britany *dèn*, in Gaelic *dana*, in Nabajo *tana*, in Tagal *taro*, and perhaps even in Maori *langata*, signify that which is earth, land, terrestrial, with the particle *de*, that which is, and the root *nné*, *nni*, *nan*, *nun*, earth.

In uniting the word *dènè*, which be-

longs to the Chippewas, the most southern tribe, to that of *dindjié*, which is given to the *Loucheux*, the most northern tribe, I have included under one compound name, which I believe to be appropriate the entire Northern red-skin nations of America, of which so little is yet known.

The *Loucheux* here spoken of are the Indians whom Sir Alexander Mackenzie named the Quarrelers, and whom Richardson believed he had designated by their real name when he called them *Kutchin*.* Neither of them consider themselves as belonging to the same great family as the true Montagnais, or Chippewas.

This last word, or rather *Tchipway-anawok*, is the name by which the Dènè-Dindjié are known to their neighbors to the south, the Crees and the Sauteux. It signifies, according to Mgr. Taché, pointed skins, from *wayan*, skin and *ichipwa*, pointed; *wok* being the sign of the plural. This etymology is the more plausible, as the *Dindjié* still wear a tight jacket of reindeer or moose deer skin, furnished with a tail in front and behind, after the fashion of the Poncho worn by the Chilians. The Hare Indians have told me that such was also their dress before the fusion among their tribes produced by trade and re-

*The word Kuttchin (not *Kutchin*) is improper, because it is a generic verbal noun signifying inhabitants, people, nation, persons. The Dindjiés do not confine it to themselves, but apply it to all men; whilst they restrict the title of *Dindjié* (man) to their nation or tribe alone.

It is the same with the words *ottiné*, *gottiné*, *eittané*, synonymous with *Kuttchin*, but in more southern dialects. These are verbal substantives formed from the verb *otté*, *otté*, *gotté*, or *Kwittéchin* (according to the dialects), which may be rendered literally by the English verb *to do*. By extension it is employed for dwelling, inhabiting; thus a Slave will say: *djian otté illé* (here I do not), meaning, I do not live here. A Hare Indian will say: *en'è sè gotté* (I steal me, he makes) to express: he led me to steal. Finally a *Loucheux* will translate the same phrase by *nidajon kwittéchin hrwa*, but these words have never been the proper names of the tribes which employ them.

ligion. It is probable that this costume was originally that of the Dènè, the most southern and nearest neighbors of the Algonquins. The Kollonches of the Pacific, who are also of the Dènè race, also wear these tails. It is no doubt this peculiarity which led certain Western Indians to tell La Peyrouse that there existed in the East, on the continent, men furnished with a caudal appendage. They are decorated with fringes like the *tallith* of the Jews, which the clothing of the Dènè, the Mexicans, and the Chilians strongly resembles.

The Esquimaux, neighbors of the Loucheux in the north, give the whole Dènè-Dindjié family the insulting name of *Ikkéllit*, that is larvæ of vermin. They hold them in the greatest contempt, as much on account of the timidity of their character, as from the prejudice of nationality, which leads every nation, especially the most barbarous, to hate or despise its neighbors.

II.

The Dènè-Dindjié family is divided into a multitude of clans or tribes, whom Europeans found all at war among themselves, mutually hating, plundering and rending each other, although acknowledging themselves to be of the same origin.

These intestine feuds, this voluntary separation, explain even more than indifference, apathy, natural obstacles, custom and hereditary defects, the extreme division which exists in the language of the Dènè-Dindjié. Each petty clan has a particular dialect, so different from its neighbor that it is almost impossible for them to understand each other except by signs.

A singular fact, observable even amidst this very diffusion, is that tribes separated by hundreds of, sometimes even by a thousand leagues, have occasionally more resemblance in their language than those which are adjacent. Hence, among the Hares of the Anderson, are

to be found numbers of verbal forms and words made use of on Lake La-Crosse, and among the Sekanis of Peace River. Again, the more closely the Pacific is approached, descending the River Yukon, in Alaska, the more closely does the Dindjié language offer analogies to the dialect of the Athabasca, or the River Liards. So that the lovers of the marvellous would have a fair opportunity to admit that there has been a second diffusion of language on the American Continent itself.

What we can assert positively is, that the Dènè-Dindjié dialects must have been formed in America; that it is impossible to assign to any of these languages the priority over the others, or the name of the root language; that the distribution of the tribes and dialects in the country has produced a fan-like radiation from the north-west towards the south, the south-east, and the north-east. I much regret my having to contradict now what I tried to prove ten years ago, that is, Asiatic non-immigration; but I did not then possess the knowledge since acquired, and respect for truth makes me revert to this subject. It will be spoken of in its proper place.

The Dènè-Dindjié who inhabit the North-West territory are divided into thirteen or fourteen tribes, which belong to one of the four groups of Montagnais, Montagnards, Slaves and Loucheux. This division into groups is purely conventional on my part; it has relation solely to the language, without regard to the manners and customs, which are almost identical, or to a government which has no existence. I content myself, then, with enumerating the Dènè-Dindjié tribes, following an ascending line, that is, from south to north.

1. The Chippewas: *Thi-lan-ottine* (people, or inhabitants of the end of the head), live on the banks of La-Crosse, Cold and Heart Lakes.

2. The Athabaskans: *Kkrestt ayle* *kéé ottiné* (people, or inhabitants of the

poplar boards); they hunt round Lake Athabasca and along the Slave River.

3. The Cariboo Eaters, or *Ethen-eldli*, live to the east of the Great Cariboo and Athabasca Lakes, in the steppes extending as far as Hudson Bay.

4. The Yellow Knives, the Copper Indians of Franklin, *T'alsan ottini* (copper nation), who frequent the steppes to the east and north-east of Great Slave Lake.

To the group of Montagnards, or Dèné, of the Rocky Mountains, belong

5. The Beavers, *Tsa-ttiné* (dwelling among the beavers), with

6. The Sarcis, who have separated from them. The first hunt along the Peace River, the second in the Upper Saskatchewan towards the chain of the Rocky Mountains.

7. The Sekanis, *Thè-kha-né* (those who live on the mountain). The greater part of these border on the trading posts of the Fraser; a few only frequent the heights of the Peace and Liards rivers, where they have acquired a great reputation for misanthropy.

8. The *Nà'-anné* (inhabitants of the West) or *Noh'-hanné* of Richardson. There exists of them also but a small nucleus on the eastern slope of the mountains.

9. The *Mauvais-Monde*, Wicked people, or *Ettcha-ottini* (those who act contradictorily). They frequent the chain of peaks in the latitudes of old Fort Halkett and are very little known. Richardson names them *Dtcha-ta-uttiné*. Finally

10. The *Esba-ta-ottini*, or dwellers among the Argali.* These are the Sheep-people of Franklin, and the *Amba-ta-ut-tini* of Richardson. They live on the high mountains between River Courant-Fort and that of the *Nà'-anné*.

In the Slave group I place,

11. The *Etchari-ottini* (those who dwell in shelter). These are the *Tsilla-ta-ut-tini* of Richardson and the Strong-bows of Franklin. They hunt along the Liards river.

12. The Slaves, properly so called, who are divided into the people of Hay River, Trout Lake, Horn Mountain, the forks of the Mackenzie and Fort Norman. In order to save space, I refrain from giving their Indian names. The name of Slaves was given to them by their southern neighbors the Crees, on account of their timidity.

13. The Dog-ribs, *L'in-tchané*. They live on Slave and Bear Lakes, to the east of the Mackenzie and on the banks of the Coppermine River. They are subdivided into the Dog-ribs of Fort Rae, *Tahful-ottini* and *Tse-ot-tini*.

14. The Hare Indians. They people the Lower Mackenzie, from Fort Norman to the Glacial Sea, and are divided into five tribes, the *Nui-ottini* (people of the moss) who live along the water shed of Great Bear Lake; the *Ka-tagottini* (people among the hares), along the river; the *Ka-tthó-gottini* (people among the big hares), who hunt in the interior, between the Mackenzie and the Glacial Sea; the *Sa-tchó-tugottini* (people of Great Bear Lake), whose name indicates the territory, and finally the Bastard Loucheux, or *Nud-ta-gottini* (people of the world's end), the nearest neighbors of the Esquimaux on the north of the continent.

The Hares are the Peaux de Lièvre of the French, and the *Ka-cho-dttinni* of Richardson.

15. The *Eta-gottini* or mountain people. They inhabit the valleys of the Rocky Mountains, between the *Esba-ta-ottini* and the Loucheux. Richardson names them *Dahá-dttinni*.

There need be no astonishment felt at the difficulty apparently experienced by the learned Doctor to express and write the names of these tribes, for he owns himself, after Hales, Isbister and

* A kind of antelope found among the Rocky Mountains.

all British travellers who have traversed these countries, that "the sounds of the Tinné language can with difficulty be rendered by the English alphabet, and that a great number of them are of a pronunciation which is absolutely impossible to an Englishman."

To the Loucheux, or *Dindjé* group, belong thirteen tribes, which from the Anderson River to the East, extend into the territory of Alaska, as far as the vicinity of the Pacific, where, as on the Mackenzie, they are circumscribed by the Esquimaux family.

These thirteen tribes are: 1. The *Kwitche-Kuttchin*, or inhabitants of the steppes of the Glacial Ocean, between the Anderson and the Mackenzie; 2. The *Nakotchro-ondjig-Kuttchin*, or people of the Mackenzie; 3. The *Tittlet-Kuttchin*, or inhabitants of the Peel River; 4. The *Dakhadhè* (Loucheux), named also *Tdha-Khè-Kuttchin* (people of the mountains), and *Klo-vén-Kuttchin* (people of the edge of the prairies). They inhabit the Rocky Mountains between the Mackenzie and Alaska; 5. The *Vén* or *Zjen-Kuttchin* (people of the lakes or of the rats); their territory is on the Porcupine river; 6. The *Han-Kuttchin* (people of the river); same territory; 7. The *Artes Kuttchin*; 8. The *Kutchid-Kutchin* (giant people), who live on the Upper Yukon; 9. The *Tchandjari-Kuttchin*, who hunt along Black River; 10. The people of the rising ground, or *Tannan-Kuttchin* (people of the mountains), along the River *Tanana*; 11. The *T'eltchit-Dhidit*, or people seated in the water; 12. The *Intri-Dindjitch*, or men of iron; and lastly; 13. The *Tsas-tsiog Kuttchin*, who people the same Yukon.

III.

The Déné-Dindjé type is entirely different from that of the Esquimaux, but has numerous points of resemblance to the Sioux. Several portraits

from Dakota, in the galleries of the Museum of Anthropology, in Paris, are in every respect Montagnais, Hare or Beaver faces. Besides, the features of Dindjé approach the Nabajo type, of which I have seen faithful portraits, sometimes the Hindoo type. Finally the faces of the Egyptian dancing girls, also in the Gallery of Anthropology in the Jardin des Plantes, have reminded me feature by feature, of the faces of the Dog-rib, Slave and Hare women.

To have a rigorously exact description of the type of our Indians, it would no doubt be necessary to depict them tribe by tribe, for each of them presents characteristics which distinguish it from its sister tribes. But as I cannot linger on this subject and prefer to devote my essay to the discussion of the question of origin, I will merely pencil a sketch of the general type of the nation.

The Déné-Dindjé have the head elongated, pointed towards the base, unduly raised above. Its greatest breadth is at the cheek bones. The forehead is passably high, but it is tapering, conical, depressed towards the temples, and has a rounded protuberance on the upper part. The arch of the eyebrow is clear cut, but very high and strongly marked. It shows a large eye, black, ardent and shining with a snake-like lustre. The upper eyelid, heavy, and rather oblique, often assumes a singularly suspicious and distrustful aspect. The nose is generally aquiline, as seen in profile, broad and somewhat flat on a front view; the side of the nostril is strongly indicated, especially among the Loucheux, whose nose is also more prominent and hooked. This partly arises from the swan bone and other ornaments which they wear in the nasal membrane, like the natives of New South Wales, the Esquimaux, the Sautaux and the Indians of Panama. They have lately abandoned this usage. Their mouth is wide, furnished with small teeth, com-

pact and beautifully enamelled. The upper lip projects beyond the lower and is slightly drawn up; especially among the inhabitants of the mountains, whose expression recalls that of birds of prey. The chin is pointed, peaked in some, retreating in others.

To these characters, which belong almost all to the Aramean type, if we added hair of an ebony black, hard, shining, as short among the women as among the men, and which falls in long locks over the eyes and upon the shoulders, there will be a complete portrait of the Redskins.

I have not mentioned their color, which varies greatly even in the same tribe. However, those of them who have the whitest skin never attain the dead white and red of the European; it has always a bistre tint. The skin appears to be very thick, although it may be fine, smooth and destitute of hair. Their flesh is not soft like that of Europeans, but firm, hard and stiff.

The Dènè-Dindjié are generally tall and well-proportioned; they have convex chests and are not inclined to obesity. There are among them neither humpbacks, lame, nor frail and rickety beings, so common in our communities of refined civilization. Yet their development is slow, and seldom begins before the age of from fifteen to sixteen. Before the arrival of Europeans they knew no diseases but rheumatism, ophthalmia and deafness; but strabismus is frequently met with in the Dindjié nation, which accounts for the Canadians giving them the not very French name of *Loucheux* (squinters). The Dog-ribs and certain small tribes of the Montagnards present the singular phenomenon of a general and hereditary stuttering.

IV.

Of a bilio-lymphatic temperament, our Indians are the Redskins who possess the greatest number of good quali-

ties united to the defects of the savage nature. This had rendered them liars, disdainful, ignorant, dirty, improvident, without the least real affection, without gratitude, not much given to hospitality, greedy, hard towards the women, the old and the weak, blind and over-indulgent towards their children, cowards, idle, dastards, unreflecting, selfish and cheats. This was their lot in common with all savages; this was the result of their isolated life, of their total want of education. But of how many of the other vices of savage life were they ignorant!

They are humane towards their equals, and mild in character; they neither insult nor ill-treat one another; contradict no one to his face; follow the laws of nature; are faithful in the observance of such customs of their ancestors as are good; they are prudent and reserved towards strangers, sober, and enemies of strong drink, indefatigable and patient in suffering; are ignorant of theft, rage or murder. It is precisely this great depth of simplicity which renders them beggars, pusillanimous and servile. With those who have acquired their confidence they are candid and open. They like to be instructed, and, like children, ask questions about everything. Further, they are naturally religious, have few superstitions, and are not stubbornly attached to them. Finally, they may be considered relatively moral, as compared with surrounding nations.

We must not seek elsewhere than in these qualities, which are rarely met with among other Indians, a reason for the facility, I might even say the joy, with which the Dènè-Dindjié have accepted and still bear the yoke of the Gospel. Richardson, in spite of his sectarian prejudices, confessed that the Catholic missionaries, and the French, or French-Canadians of the North-West possessed the entire confidence of these Indians, and that it would not be easy for Protestant preachers to obtain a

footing among them. In fact, almost the whole number of the Dènè-Dindjié is Christian and Catholic.

Our red skins are also grown up children all their life long. It is not that they are devoid of intelligence and reason; on the contrary, they have sagacity and penetration, and possess to a high degree the talent peculiar to children, of estimating at a first encounter the good and bad qualities of a man; of exhibiting the defects and ridiculous side of each, and of indulging in criticism, in the shape of a running fire of jokes and jests. In fact, raillery is often the weapon of the cowardly, or at least of the weak; but our Indians indulge in it without malice, and in their mouth there is no lack of Attic salt. If they could paint, the Montagnais, especially, would be good caricaturists.

The Dènè-Dindjié, then, are not destitute of spirit, and they can reason on everything; but their sphere is limited, their mind and reason have not been exercised, they want the power of comparison, and their reasonings are stamped with an odd originality, which sometimes turns into burlesque. Their intellect is evidently in the swaddling bands of infancy, their faculties are as if asleep, or restrained by an obstacle which is only that abnormal condition which we call the savage state. With them, reason never rises higher than induction; their judgments remain puerile, and consequently natural, and it is not reasoning which has power over them and by which they can be convinced.

They possess in a high degree the faculties of the senses, the wants and instincts common to them with the lower animals, such as those of self-preservation and reproduction, the memory of places, the force of habit, routine and the love of children. I may say as much of their facility for acquiring languages. Their sight may be compared to that of the eagle; their sense of smell is perfect; but the

senses of taste, touch and hearing, are as if obliterated by their privations, sufferings and rigor of the climate.

Their perceptive faculties are equally enfeebled or depraved by the leanness of their imagination, fear or superstition. There are no idiots among them, nor what may, strictly speaking, be called insane, but there are many laboring under hallucinations and monomanias. What the British traveller Pallas says of the excessive excitability of the Samoides, of the Tongoos and other natives of the North of Asia, is fully applicable to the Dènè-Dindjié. Whatever be the cause, this excessive nervous excitability so disturbs their organism, that it makes them lose the self-control so peculiar to the redskins; but what is worse, this morbid affection of their imagination acts sympathetically on their neighbors. We have seen numbers of these manias passing by contagion through whole tribes and into all latitudes. The heathen women are especially subject to them. In certain cases the hallucinations of one or two take such possession of a whole tribe, that it leads to the most extravagant actions.

Every year, during summer, fear is communicated to them as an epidemic. They then live in continual fright, and in dread of an imaginary enemy who constantly pursues them, and whom they fancy they see everywhere, although he exists nowhere.

I attribute to this morbid and sympathetic affection the acts of cannibalism which unhappily have taken place in almost all the tribes before their conversion. The pangs of hunger and the excessive fear of death render these Indians so stupid, that, so far from thinking of looking abroad for food, they fall on one another, slaughtering each other without pity, in contempt of the legitimate affections of nature. The Montagnais have less to reproach themselves with in this respect than other tribes, because they lead a solitary existence,

family by family. Their life is sad and their morose character is favorable to reflection.

The Dènè-Dindjié have no idea, or else have false ideas of what we call beauty, goodness, order, time, quantity, quality, love, gratitude, &c. They never consider beauty when they marry, and the goodness of a wife does not in their eyes depend on the purity of life she may have led before marriage. Let her be submissive, able to work and laborious, fruitful, fat and well, the rest is of little consequence.

A boy and girl, however ugly they may be, will always find a partner, if they are fit to work and to bring up a family. It may be a more judicious plan than we imagine.

Our Indians do not know their age, and after three or four years they lose count of that of their children. They believe it is of more consequence for them to remember how much the clerk at the nearest trading-post owes them; and I can safely say that they never lose count of that. The hand serves them as a standard for calculation and gives the measure of its extent. When they have counted the five fingers on the one hand, they begin on the other till the ten fingers are finished. Do not ask them further. Their ideas of numbers are so limited, and such is their habit of exaggeration and falsehood, that when they see five or six persons arrive, they exclaim that a great multitude is coming; and when a tribe of three or four hundred souls is assembled, they swell with pride, declaring that the number of their brethren equals that of the mosquitoes who hum beneath the trees. But when led by interest, they can equally diminish numbers. If they are called, for instance, to give an account of their fishing or hunting, be assured that they have taken a score of fish when they say they have caught none, or that there are hundreds when they venture to say that they have caught a few.

They recognize in beings no qualities but those cognizable by the senses, such as color, dimensions, weight, strength, etc. They are incapable of appreciating the beauty of a work of art. Present to them a wonderfully executed work, they will lift it and if it be large and heavy, they will cry, "Oh! oh! it is no small thing; it is very heavy, it is very big." But if it be light and pretty, it does not deserve admiration. At other times they try to scratch or chip it, and if not successful they cry again, "Oh! oh! it is very hard." Hope for nothing else. We have often said to one another that a haunch of reindeer, clearly represented by the painter, would make more impression on them than the most artistic picture.

Their measure of time does not exceed the lapse of a year. They know a great many seasons, which they characterize by the different conditions of the snow or the earth, and they divide the year into twelve months, or moons, each having its name. This cycle of moons belongs equally, according to travellers, to the Calmucks, Eastern Tartars, Mongols, Finns and Japanese. The Esquimaux and Algonquins are also acquainted with it, and give the months nearly the same names as our Dènè-Dindjié. Several of them have the names of animals, such as the eagle, the frog, the goose, the antelope, the fish, the rein deer, &c.

It is a singular fact that the word month, which is translated as frequently by *sa* (moon) as by *ni* or *nan* (earth, condition of the earth) in Montagnais and in Loucheux, is called *mén* among the Hare Indians. This word is a simple root, of which a preposition may be made by placing the indefinite particle *ho* before it; *komen* meaning during, whilst; as *mén* means duration, period. Now this word is identical with the same French substantive *mois* (in Greek *mēn*) and has close connection with the English word moon, which comes, Müller says, from the

Anglo-Saxon *mēna*. Moon is also called *mīna* in Gothic, and is masculine in gender. *Sa*, moon, presents an analogy also with the Chaldean word *stru*.

The Dènè-Dindjié count the days from one sunset to the other, because, they say—and with reason—that night preceded day. This was the accepted belief among all the ancient nations—the Hebrews, the Egyptians, the Romans, the Gauls, as well as among all the Celtic nations, according to an English author. They make the year begin in March, with the vernal equinox, agreeing in this with the Hebrews, the Greeks and the Tlascalians.

Finally, they have in their vocabulary the names of a small number of Constellations, which they make use of to determine their easterly course in their frequent and painful journeys.

V.

A singular fact, which may give a high idea of the gentleness of the Dènè-Dindjié, is that although destitute of any kind of government, judges and laws, no kind of crime punishable by human tribunals is to be found among them; only the weaknesses inherent to our nature. Retaliation, the right of reprisals, that sort of lynch law which is recognized as just and equitable by the other redskin families, does not exist among the Dènè-Dindjié. There are exceptions, but these only prove the rule.

The chiefs named by certain tribes, or rather given to them by the Hudson Bay Company, have absolutely no other power than to regulate the ordinances regarding hunting and the journeys to the trading posts; to harangue from morning to night and to give gifts to their followers, whom they pompously style their tail, their feet (*s'etchélkewit, s'esk'énén, sk'éné*). In Hebrew the same word also signifies feet and men of the feet.

Until the Indians knew and practised true religion (of which they generally acquit themselves as good and fervent Christians) there were among them three sorts of beings miserable beyond expression—the wife, the old man and the child, especially the orphan child. If you wished to raise a laugh, speak of conjugal love to the Dènè-Dindjié. This sentiment we had to create and we see it gradually springing up. They have never been able to imagine that it was necessary to man's happiness, still less that it tended to his soul's salvation. To be feared and slavishly obeyed by and to rule as a despot over her who was called his slave, to dispose of his progeny as seemed good to him, by according or destroying an existence of which he believed himself master,—such was the idea of marriage and its duties. This savage did not then love, still loves but little. He can now, perforce, not hate his companion, not cast her out of the tent in a moment of anger or blind jealousy—for he is very jealous—no longer dash her brains out with an axe, nor cut her nose off to revenge himself; but to surround her with respect, with affection, with those fraternal attentions which form the happiness of so many civilized communities, he is incapable of, and his half in no degree expects it. And yet, by a singular contradiction, if, within a tribe, he calls his wife *stéa*, my slave, he names her elsewhere in truly Biblical language *stédéé*, my sister. Thus Abraham gave the endearing name of sister to his wife; thus the High Priest Jonathan, writing to King Ptolemy Philadelphos, saluted at the same time the Queen Arsinoe, whom he called the King's sister.

Bigamy, polygamy, and even a sort of communism were frequent among the Dènè-Dindjié, without increasing their happiness. What the male gained in libertinage and tyranny, the unhappy wife, the family and society entirely lost. Alas! they have thus lost all, for

God knows how many years the unfortunate remnant of this people will still exist. Religion alone has been able to reconstitute family ties among them, to raise the woman from her long abasement, by teaching her that she is endowed with a soul like her insensible and indifferent husband. Alone it has been able to prevent the murder of female children, who very often were devoted to abandonment, or to the jaws of the wolf, as useless and burdensome beings. It was a practice formerly of the Greeks and Romans; it is still the practice of the Malgaches and the Chinese. This hardness of heart is the lot of paganism and materialism. Eighteen hundred years ago St. Paul exclaimed, speaking of the heathen: *Gentes sine affectu!*

If I were now asked the reason of the servitude of the wife among the Dènè-Dindjié, I would be constrained to refer him to the history of all nations, which assigns to it, as sole and original cause, the fall of the first woman, and the subjection of man to every evil and to death by the fault of the woman. The Dènè and the Dindjié have not forgotten that ancient tradition, denied by so many modern free-thinkers.

Until our arrival, the Indians united in marriage without any formality. Usually the woman was larded by her father for a blanket, a musket, or, still better, for one or two dogs. When the husband, tired of his wife, sent her back, he resumed all that he had given her, but he had not the right to reclaim from the offended father that which had served as the seal to the bargain. But, in reality, marriage, properly so-called, did not exist among our Indians, for a union on trial, with no kind of even implied contract, cannot be called by that name.

Our Dènè-Dindjié had no kind of worship, nor even religion, if practices or rites prescribed by their ancestors, having the force of law, be excepted. A great number of these are excellent,

because they emanate, if not from the Mosaic at least from the natural law. We shall enumerate them in treating of the origin of this nation. They are called *au'pi*, *gofwen* and *chonan*.

To these prescribed rites they added what has been called *nagwalism*, or *todemism*, or adoration of the brute creation, the most abject and material form of fetichism conceivable, since it makes of the animal a god, or instrument of the Divinity, and of God an animal, or incarnation of the brute. They call their fetiches *alkiusi*, *elloné*, *allon'on*, according to the dialect. These words, which have a certain connection with the name of God, *El*, *Elohim*, *Elloï*, *Elli*, in Hebrew; *Illus*, in Assyrian, and *Allah*, in Arabic, equally mean animal and God. We discover in this a similarity of ideas between the Dènè and the Greeks, who formed the name of God, *theos*, from the verb to run *thein*; for the roots *ell*, *ell*, mark in Dènè fluidity, perpetual motion, the flowing of water, the running of animals, and flight of spirits, eternity, and the absence of bounds. The Slaves give the name of *elloné* to the elk; the Hares, to the reindeer; the Montagnards, to the beaver; all, consequently, to the animal by which they are especially sustained, and which thus becomes the efficient cause of their existence.

The worship called *nagwalism*, if the name of worship can be applied to a few idle practices, consists: 1. In wearing on the person a relic of the animal genius, which has been revealed to the Indian in a dream; 2. In engaging in some secret practice in order to please the animal, because the animal itself has prescribed it in a dream to the individual whom it would possess; 3. To abstain most carefully from insulting, trapping, killing, and above all, from eating the flesh of the *nagwal*, which is then called *ell*, *ata*, "ay" *a*, "sy, according to the dialect. It is simply the *taboo* of the Polynesians. Almost all Indians, even those who are

baptised, have retained a repugnance to their former taboo. They no longer venerate it; they even regard it as wicked, but they continue to abstain from it for this reason, and we do not seek to force their wills. Time will put an end to these childish fears.

Further, the fetichism of the Dènè-Dindjié does not differ from that of the Esquimaux, the Algonquins, the Sioux, the Blackfeet and other North American nations. It is allied as with them with ancient forms of worship, particularly with Sabeism. Under whatever aspect we regard these nations, we perceive only remains and ruins. Nothing is followed or co-ordinated among them, so as to present a complete society, having its own autonomy, an established and rational religion, any form whatever of government; everything is mutilated, adulterated, diffused, deformed.

With fetichism and in spite of fetichism, our Dènè-Dindjié have the primordial knowledge of a Good Being who is placed above all beings. He has a multitude of names; the most usual, in the three principal dialects is *Bétsen-nu-unli* (He by whom the earth exists), *Nnute* (make earth, or creator) and *Ti'ie* (Father of men).

The Hares and the Loucheux call their god threefold. This triad is composed of father, mother and son. The father is seated at the zenith, the mother at the nadir, and the son traverses the heavens from the one to the other. One day whilst thus engaged he perceived the earth; then having returned to his father, he said, singing (and this song is carefully preserved intact by the Hares): "Oh! my father, seated on high, light the celestial fire, for on this small island (the earth, which the Indians believe to be a round island), my brothers-in-law have long been unhappy. Behold it now, oh! my father. Then descend towards us, my father, says to thee, the man who pities."*

*The following are the words of this song in

It has been rightly said that a triune God could not be known naturally by heathens.† But when to this is joined so explicit a tradition, and so clear a faith in the expectation and coming of a Redeemer, there is no longer room for hesitation; either the Dènès have preserved in purity the ancient belief, or they have received the knowledge of the Gospel at a period of which we are ignorant, and which already is far, very far distant. Yet no worship is rendered to this Creator.

On the question which I put to my Hare Indian narrator, the old female juggler K'atchôti, if the Dènès had seen this celestial fire, or if they had heard that the Son of God had descended to earth, she answered: "Yes—long before the coming of the whites, my mother told me that a star had appeared in the West-South-West, and that several of our nation had gone towards it. Since that time we have all been separated. The Montagnais have reached the South; their arrows are small and ill-made. The Loucheux have gone towards the North; their women are awkward; but we, who are the true men, have remained in the Rocky Mountains, and but a short time will elapse before we arrive on the banks of the Mackenzie."

This recital, the truth of which I guarantee, has led me from my subject. I resume.

Independently of the creative triad

the Hare language: "*Set'a tayita, yéta oday-inkron, tedi nuu yazi kki téhaek'é k'et'edatti lonnié kka-neunt'a. Ek'ar'a ni-nondja, set'a, nendi dèdè it'unottinen.*" Like the ancient nations, the tribes of the lower Mackenzie have consecrated the most remarkable passages of their traditions, by formulas which are sung, and have become, as it were, stereotyped, they are so unchanged.

† Eusebius (De Prepar. Evang., book x., chap. i and book xiii., chap. x.) proves, in fact, says Migne, that what Plato said of God and His Word, and what Trismegistus said, "*Moses genuit monadem et in eo refulsit ardorem,*" have been borrowed from Moses and the Hebrew beliefs.

and the animal geniuses, or *Elloné*, the Dènè-Dindjié acknowledge an evil spirit, who also has several names. The most usual are *yédariyé-sline* (powerful evil); *étsóné* (otter, evil spirit); *édsé* (heart); *yaf'énontay* (come from heaven, which has traversed heaven); *étséni* (spirit); "*onné-tlsen* (rejected, repulsed). The Indians are greatly afraid of it, and make it the object of their black magic, for they distinguish several sorts of magic. The most inoffensive is the curative, which is employed in cases of disease. Its name is *elkhésin tsedjen* (one sings one over the other). The second is inquisitive, and is used to recover lost objects, to know what has become of an absent person, to hasten the arrival of boats. It is called *inkkransé*, that is, the shadow, the silhouette. The third is operative, and its only object is the glory of causing illusions. The Indians acknowledge it is only play, yet they call it strong medicine, *inkkransé ita natser* (the shadow which is strong). The fourth is malignant. It is the sort of witchcraft employed by the sorcerers of the Middle Ages. They call it *nanlyéli* (that which throws itself, that which falls), and *inkkransé dènè khé oté* (the shadow which kills man). The Hares and the Loucheux give it the name of the demon himself, the fallen, the rejected (*yaf'énontay*), or again that of *thi*, *hfwí*, which means head.

Finally, these same Indians have a fifth kind of magic called *ék'é-tayillé*, or *tayélin* (the young man bounding, or tied). They practice it with the double object of obtaining a large number of animals in hunting, and of causing the death of their enemies. For this purpose they tie tightly one of themselves, hang him up in the lodge by the head and feet, and swing him from side to side.

The Esquimaux and Sauteurs sorcerers have themselves also bound before practising their enchantments. It appears that this practice has been in use

in all ages, and that the Hebrews themselves believed that the Spirit, good or evil, was accustomed to bind those whom he possessed, for St. Paul, to express that the Holy Spirit urged him to go to the Deicide city, wrote these words: "And now, behold, I go bound in the Spirit unto Jerusalem."* Fable also informs us that it was necessary to bind Proteus to compel him to deliver his oracles.

There is no religion without priests. The *fetichism*, *nagualism*, or *chamanism* of the Dènè-Dindjié, according as we choose to call it, although the lowest and most abject in the scale, but yet the most primitive of all beliefs, has also its initiators. These are the jugglers, or chamans, who are called *dènè inkkransé*, *inkkróné*, (shadows, silhouettes); *nat'é*, (dreamers); *nakéi*, (seers); and in Dindjié, *tasjen*, (magicians, from the word *schian*, magic).

All their functions are reduced to singing and dreaming, which the magicians of every country have always done, especially the Oriental, and all the Semitic races. Did not the Jews themselves consider dreaming as the sixtieth part of prophecy, and as a counsel from God?

The Dènè-Dindjié attribute to song accompanied by the sound of the drum, breathings, touches and passes, an incomparable magic power. Did not the ancients, however learned or civilized, equally believe this? "*Carmina vel celo possunt deducere lunam*," sang the swan of Mantua. (Bucol. Eclog viii).

By song, our Dènè-Dindjié pretend to cure, to conquer, to charm, to prophecy, to raise from the dead, to converse with the elements and animals, although in reality they do nothing of the kind, and are in a thick cloud of

*For the purpose of the reverend author's argument, the words of the Vulgate, which he uses, are stronger than those of the authorized version: "*Et nunc ego alligatus ego Spiritu vado in Jerusalem*." Tr.

illusions and hallucinations all their life long.

Whatever truth there may formerly have been in its beginning, magic, it must be acknowledged, has lost much of its prestige, and all that can be said of the power of the pretended sorcerers is, from their own avowal, that they are cheats and liars, whom a simple country sleight-of-hand man would throw into stupification.

No matter, *chamanism*, as it is found among the Dènè-Dindjié, exists identically among a number of American and Asiatic nations, among the Esquimaux, in the whole of the great Ural-Finnish family, in Hindostan, in Syria, in Africa, &c. With few exceptions, fetichism has been the error of all nations, because it began in the terrestrial Paradise, on the very day on which the Spirit of darkness transformed himself into a serpent, the vilest and most contemptible of the brute creation; and on which man, out of weakness towards his wife, believed in this false god, this animal god, this brute creature, instead of believing in and obeying the only true God, God the pure Spirit, light and truth.

That the demon continues to manifest himself really and visibly to the Chamans; that he besets the mind and imagination even of certain Christians, in order to re-conquer his empire, we not only believe, but have evident proofs of it. However, it is in dreams, in the exaltation of a passing madness, sought for and accepted, and therefore culpable, that these manifestations take place. The guilt lies there. The spirit which joins himself to man under the form of fetich, is the same as was called in the Middle Ages Incubus, or Succubus. It has an illusory existence, in so far as it imposes on thought only. It is a shadow, a silhouette, an image, an imp; for *inkkransé*, means all these as the word *eidolon*, whence comes idol, idolater, idolatry, also means these. But this fantastic nature of the fetich,

this character of shadow and image, acknowledged to be so by the jugglers of all nations, the Indians have not the folly to deny like the materialists. They own that their *totem*, their *potoukan*, their *manitou*, their *elloné*, procure them only illusory enjoyments, at most unacknowledged satisfactions. So far, they speak truly. The evil is, that not only do they lend themselves to these revelations of the brute creature in dreams, but that they attribute to it even a power in physical things, a sort of divinity (*yédariyé*) and prophecy, which the fetich does not communicate to them, any more than the old Serpent rendered Adam clairvoyant and like God. It is in this respect they own themselves liars, and that their god is so also. It is in this that consists the difference between magic and true religion. All is illusory and deceitful in the one; all is real in the other. "For the idols have spoken vanity, and the diviners have seen a lie," said Zechariah to the fetichists of his age and country.

This is how the magic power of the demon is exercised upon our Indians. He gains his end well enough by taking man in dreams, as the spider takes flies, with a slender thread, without requiring to resort to illusions. It may be that he reserves these greater methods for men of superior intelligence; but I have never seen them employed among the Indians. He gains his ends by more childish and simple means. Among the Dènè-Dindjié, as among the Phœnicians, he is always and above all, Beelzebub, that is the Prince of Flies. And, therefore, man is the more inexcusable for allowing himself to be enticed by such a god and to yield to him. Deprive the evil spirit of this character and he ceases to be the lying spirit; and God might be reproached for not giving intellect or strength to distinguish and reject instigations which overreach human nature. If he can produce some physical effects, can he ape the works of the Creator? See the difference be-

tween the almighty, sublime and creative thought of the God of Moses, of our God, and the ridiculous and childish power of the false gods of Brahma's Olympus, acknowledged by his priests themselves. At the end of a year, and by the most profound meditation, spent in the attentive consideration of their navel, they succeeded in creating—what? A cow! The traditions of our Dindjié have more of intellect than the Vedas.

In the malignant witchcraft, the pretended Dènè and Dindjié magicians strip themselves of their clothing, surround their heads and all their articulations with bands and fringes of the skin of the porcupine, a very fretful animal; place horns on their foreheads; sometimes a tail at their back; and keeping themselves crouched in the posture of an animal, they sing, howl, roll their eyes, curse, command their fetich, and demean themselves in a

hideous and bestial manner. The Sioux and Algonquins do the same thing, and ornament their foreheads with the horns of the bison. We may believe that that is an old practice of the adherents of chamanism, for we see in the Book of Kings that the diviner Zedekiah, desiring to prevail against the prophet Micaiah before the impious Ahab, made horns of iron with which he surmounted his head. The fringes (*that, eltsay*) of the jugglers, do they not offer points of connection with the amulets and the phylacteries with which the Jews surrounded their heads and fingers before praying, and for which our Lord condemned them as a guilty or childish addition to the law of Moses?

An interesting book might be written to give a full account of the Dènè-Dindjié, but we must be satisfied with slightly sketching each trait of their character.

(To be continued.)



in the work, and about 120,000 cubic yards of earth was taken out, the greater portion of this earth was put back into the completed work and the balance is being carted away to fill up hollow places in Maple and Amherst streets.

The cost is computed at \$235,000. It is certainly one of the largest works of the kind on the continent and reflects great credit to Mr. James Lowe the superintendent in charge.

C.

IN MEMORIAM.

How hard it is to say, "Thy will be done,"
And bow submissive, when God sends us
 pain,
We love so well the splendor of the sun,
We are not patient in the gloom of rain;
When the heart bleeds with deep and sore
 affliction
We do not feel with brighter-day's conviction
 "God doeth all things well."

Easy it is to moralize and say
To an afflicted neighbor, "Be resigned,
God chast'neth thee in love," But when the day
Of our bereavement comes, when we've con-
 signed
To earth the form of some beloved departed,
We weep and moan and almost broken hearted,
 Forget that God is good.

Through shattered hopes whose ruins crush the
 heart,
God's love we can but dimly see,
We do not cry, while the strained heart-strings
 part,
"Thy will be done" but "Oh, my God
 spare me!"
But heaped up ruins of old hopes ascended,
God's boundless love is seen, and doubts are
 ended
 After His will is done.

We pass through darkness into purer light,
Advance from doubting into strong belief,
Beyond the valley there is Pisgah's height,
After our weeping comes a sweet relief;

Precious this balm which comes to heal our
 sorrow—
Parting to day means union on the morrow,
 Where parting is no more.

Oh, sister Bell, when came the fiat dread
Which gave thee heaven and us heart-rending
 woe,
My faith grew weak, and trembling, almost
 fled,
While like rank weeds dark doubts began to
 grow,
But thy pure spirit grieved that I should mur-
 mur,
Taught me such wisdom that my faith grew
 firmer,
 And dark doubts drooped and died.

Perhaps thy spirit breathing upon mine
Gives me this thought which thrills me with
 delight,
That as my soul approaches the divine,
Ceasing to doubt, and struggling into light
Thy peace and happiness become completer,
And heaven and all therein seems sweeter
 And levelier to thee.

Still my heart yearns for thy dear spirit fled,
And life would be a torture, earth a hell,
But that my faith is strong, my doubts are dead,
And sure my hope that we shall meet to
 dwell,
When peace is infinite and love supernal
Where all that is, is perfect and eternal,
For God hath promised this.

J. O. MADISON.

MONOGRAPH OF THE DÈNÈ-DINDJIE INDIANS.*

BY THE REV. F. PETITOT, OBLAT MISSIONARY, ETC., ETC.

TRANSLATED BY DOUGLAS BRYMNER.

VI

Besides the jacket of white or yellow skin ("i,"id,"ig) with tails decorated with fringes and metal trinkets, which was the primitive costume of the Dènè-Dindjié, and which the Loucheux still wear, these, as well as the Hares add to it trousers of the same material, and as richly ornamented (*Kla-"i*), which are sewed to the boot. They are worn by women as well as by men. The most Southern tribes replace the trousers by short or long leggings (*cuisseards* or *mitasses*), which are kept on the legs by garters, and by drawers, made of any sort of stuff.

The gown worn by the women is very short and decorated with a profusion of fringes, woollen tufts, and tinkling glass beads and other trinkets. The foot is usually covered with the mocassin (*K'e*), or shoe of untanned skin, which confines and shows the shape of the foot as the glove does of the hand. During winter, the reindeer, beaver and arctic hare are put under contribution to furnish the inhabitant of the desert with clothing as warm as it is light and easy.

Tattooing is reduced among them to a few parallel strokes, which the women wear on the chin, at the wicks of the mouth, or on the cheek bones. The men are seldom tattooed, but they paint the cheeks, the chin, the forehead and the nose with vermilion. However, the Montagnais have long since abandoned these singular customs, and clothe

themselves in European fashion, like the tribes of the Mackenzie. The clans which inhabit the Rocky Mountains have continued the most savage; still, the custom of piercing the septum to wear in it bone ornaments is fallen into desuetude, among them as among the Loucheux and the Hares. But the Babines and the Kollouches have preserved this attribute of savage life.

The wearing of a large tonsure, which has become a custom among the Esquimaux and, I believe, among the Botocondos of Brazil, is also a Montagnais fashion. Formerly, men and women divided their hair over the forehead allowing it to hang on each side of the face. In our days, only the old men had preserved this Nazarite fashion. The younger generation, in everything, from the cutting of their hair, to the fashion of their clothes, take as their model, the French-Canadian half-breed engaged at the British trading posts.

A nomad race of hunters, trappers and fishermen, the Dènè-Dindjié live under tents of elk and reindeer skin, with or without the hair, conical or hemispherical. They name them *nan-bali*, *nonpalé*, *nivia*, *nijyl*, *échiiddé*, according to dialect. These circular lodges, or *boucanières*, rest upon poles joined like fascies, or on hoops planted on the ground. An opening in the summit allows the escape of the smoke

* Monographie des Dènè-Dindjié, par Le R. P. E. Petitot, Missionnaire Oblat de Marie Immaculée, Officier d'Académie, &c., &c., Paris.

which is constantly kept up. Certain tribes, more apathetic, or more hardened to the rigor of the climate are satisfied with huts made of fir branches, pompously adorned with the title of houses, properly so called (*kruni kowa*).

In the hut, as in the lodge, a few slender fir boughs, covered with old reindeer, bison, or elk robes, form at once table, workshop, seat and bed. The Indian sits there cross-legged, and sleeps on the ground, side by side with all the members of the family, visitors, intruders and a pack of dogs used for draught, shameless brawlers and gluttons. It is on this frozen ground, scarcely covered with rags, under the Arctic sky, open to the view, that he has come into the world, that he has prepared his nuptial couch, and that he will breathe his last sigh, without regret and almost with indifference. Thus the Indian enjoys the faculty of sleeping in the open air, even within his house, and of being at home wherever he plants his tent. He does not trouble himself with questions of territory, nor with the cost of furniture, nor with the laws of hunting and fishing, nor with rent, nor with taxes, or doors and windows. He has no care about paying for the free air which he breathes, the crystal water which forms his drink, the wood with which he heats himself and which he burns in great blocks, the animals which he kills and on which he feeds. He goes where he will, camps where he likes, and eats when he can, but always with good appetite. In a word, when he has religious principles to console him in his troubles, and morality, the Dènè is the happiest being under the sun, because he has no tie on earth. All his fortune consists of a tent, a musket, a caldron, a goblet and a traineau to transport his household goods. You will never hear him complain that the ground is too hard a couch for his back, that the climate of the Polar Circle is too rigorous, that his long winter of nine months is in-

tolerable, that his country is sterile, his food too frugal and monotonous. There is no Nabob more fortunate than he. Do not pity him, for you will wonderfully humiliate him. He would proudly draw himself up and cast at you these stinging words: "My brother-in-law, I am not so wretched as thou. Remember that it is I who hunt for thee and who provide for thy subsistence."

The Indian woman has no more affectation than her husband. Fruitful as an Irishwoman, patient as a slave, she labors till the last moment of her term, and brings forth, wherever she may happen to be, without any help, without cries, without weakness. She herself gives to the new-born child the cares which his condition requires, then she will suckle him for three or four years, her solicitude as a nurse not preventing her from conducting household affairs, tanning skins, preparing furs, burning and smoking venison, pounding the bones to extract the marrow, sewing, washing and mending unceasingly.

Washing is a recent and European importation. The Dènè and the Dindjié never washed formerly; but they cleaned their face and hands with fat, or with a piece of fish, which was still better. Even now, they wear a shirt, when they have one, till it falls in pieces; and when they wish to make themselves fine, they put on two or three above the dirty one, without taking the trouble to pull the other off. Vermin devour them, as much as filth covers them. That is a wound which it will be difficult to heal.

The Indian is positive in everything, except in respect to the invisible world and to a future life. For these, as we have seen, the infidel delights in phantoms. As to poetry, he knows neither the name nor the thing. If he is an admirer of the beauties of nature, it is what I dare not certify, for I have rarely seen him delighted with a fine landscape. Above everything, he thinks on living easily, and usually selects for

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pitching his tent, a place where water and dead wood abound. Naturally, that cannot be an enchanting site. If dry wood becomes scarce, the Indian does not hesitate a moment, he sacrifices beauty to necessity, by setting fire to the forest. The fire will spread over the land, will ravage the country for many leagues. Little cares he. "What a beautiful country," he will cry some years after, "it can be traversed without the branches putting out your eyes, and we have plenty to warm us for a long time."

The animals used as food by our Dènè-Dinjié are the desert reindeer, the wood reindeer or Cariboo, the Orignal or American elk, the bison, the musk-ox or ovibos, the argali, or Rocky mountain antelope, the big horn, or mountain mouflon, the beaver, and the ondatra or musk-rat. The list, it will be seen, is well filled.

They have several ways of hunting the reindeer: By running, that is by pursuing it on foot and in the snow on snow shoes, upon the great lakes, in the woods and steppes; by lines with which they prepare large palisaded enclosures, towards which they drive this animal which always associates in great flocks. This mode of hunting is identical with that which the Crees and Assiniboines employ for capturing the bison or buffalo, and the Yakamas of British Columbia for hunting down the roe buck. Certain African tribes also make use of it to catch the antelope and zebra, as the great traveller Livingston says, "The inventive spirit of man leads him everywhere to use the same means for the same ends."

In summer and autumn, the Dènè-Dinjié watch the reindeer at certain straits which the animal is in the habit of crossing in bands, in its periodical migrations from the Glacial Ocean to the interior and *vice versa*. When a flock begins to swim, it is immediately surrounded and massacred by every weapon and by every hand, even by

those of children and women. It is butchery by which abundance is obtained for more than a month by a tribe. But what a waste takes place on these fortunate occasions! The Dènè name the reindeer *étié, éihen, ékswen*, that is, food, nourishment, provender.

The sheep and goat are stalked, and it is the same with the beaver and the elk. These two last animals have so delicate an ear, and are so cunning, that the Indian has need of all his address not to alarm them. A beaver and an elk missed are usually lost to the hunter.

He himself cuts up the animals he has killed, unless they are too numerous; but it is usually on the women and children that the task devolves of coming to seek with a traineau the fat spoils of the kings of the forest, to carry them into the camp. It is only right. During the absence of the father of the family, his sons, if they are too young to hunt, do not rest inactive. They have probably cut with great labor and as the work of a whole day, pits in a cake of ice from three to nine feet thick, for the purpose of fishing with nets or lines. Or they may have gone to the woods with snares to catch the wild rabbit, the speckled ptarmigan or the gelinotte as white as snow; they may have made traps for the martin, the fox or the wolverine, whose spoils, exchanged at the trading posts of the rich Hudson Bay Company, will procure for the dweller in the desert, arms, ammunition, seines for fishing, utensils and clothing.

No one is idle in this poor and cold abode of the Dènè, except the hunter himself, when he returns from his principal employment, if he has been successful. He has done his duty, and now he indemnifies himself by rest, sleep and substantial food, for his long fast and his forced march of several days, in a country destitute of woods, and buried for nine months under ice and rime.

Should abundance reign in the lodge, our man passes his time in his hut, eating, smoking and sleeping by turns, until, the store being exhausted, hunger drives him to set out again to seek for food. But it often happens that the trails cannot be found, that the fish fly the nets, that the hares eat the snares intended to strangle them, that other causes reduce the improvident savage to a state of famine. Which of us would not feel himself lost in such an extremity and in the midst of these snows? The Indian, however, is not terrified at the prospect: he will scrape the rocks, gather from them a black and curled lichen, of the genus *Gyrophora*, and with this cryptogam boiled, will procure for his child a sweet and nourishing gelatine. I mean the *thé-tsin* or *tripe de roche*. If he is too lazy to take that trouble, he will have the skins of his tent scraped, or his wife's leather dress, from which he will extract another gelatine named *el' an'-tsin* which will prolong his life. Nothing affrights him, for he is satiated with danger, he so constantly plays with death.

The Indians never consume the whole of the produce of their hunting; the flanks and hind quarters of the animals killed are stripped from the bones, cut up, exposed to the smoke on a frame (*boucan*), then dried in the sun, if it is summer. It is then what is called smoked meat (*thrané*). It is dry, brittle, and is eaten as well raw as cooked. The food thus prepared is tied up in packages of five pelus,* and exchanged in the Hudson Bay Company's forts, for hunting supplies and tobacco. The tongue, the tallow, and the sinews of the animals killed in hunting, are equally objects of trade. But the In-

dians can procure for themselves clothing and trinkets only by exchange for skins, and for this reason the Indian adds the business of trapping to that of hunting and fishing.

The fur trade necessitates frequent journeys by the Dènè-Dindjié to the trading posts. They find their way to them in small bands at different periods, but they seldom resort to them in crowds except in spring and autumn, that is, at the time of the departure and arrival of the Hudson Bay Company's barges or *bateaux*. At these two periods all the less distant tribes gather round their respective posts, where they arrive in flotillas of canoes (*tsi, ella, tsi*), or on rafts (*chéni, cheni, chaon*). At other times of the year, the Indians find their way on the ice to the forts. The long show-shoes, which they wear on their feet, then supply the means of tracing by their marks on the snow, these long and tortuous paths (*f'unlu, f'inlu, ghe*) which wind through the forests, on the frozen lakes, on the arid steppes, and which are the only roads the country possesses.

How can the Indian guide himself in this inextricable labyrinth of the woods? By what finger posts can he recognize his way? It is such questions as these that the European asks himself in going along these paths of a foot and a half broad, which, after having cleared so many obstacles, arrive so directly to the goal. But the Indian is as much at ease in the woods as the European in his natal city. He knows each prairie, each thicket of firs; he has given a name to every pond, to every brook. The direction of the banks of snow, the lie of the lichen and moss which cover the trunks of the trees, the inclination of the latter, the direction of the wind, the course of the stars, these are his compass and guide. A notch on the trees, a broken branch, a slip of fir planted in the snow, are so many guiding posts to show him his way, if the wind comes to obliterate the

* The skin of the beaver with its fur is called *pelu*. It is the standard money of the country, the value being two shillings (2 fr. 50c.). The beaver skinned is called *pelu-en-riande* (meat beaver). Its value is half of the other which is called *pelu-en-poil* (beaver with fur). *Pelu* is an old French word, for which the adjective *vêtu* (clothed) is now substituted.

marks which his snow-shoes have left behind him.

In the Dènè-Dindjié tribes, which have preserved the old and general customs of the Redskins, the dead are deposited *en cache*, in a large box on framework, made of the small trunks of trees notched and raised from three to seven feet above the ground. The clothing, arms and utensils of the deceased are buried with him, after the Tartar fashion; his bark canoe is turned over on the tomb, or launched at the will of the current. All articles belonging to the deceased which cannot be concealed with the deceased are sacrificed. They are burned or thrown into the water, or suspended in the trees, for they are *en'ari élay*, that is, anathema. It is a new kind of taboo, the use of which has been discovered in many other places. Now, these Indians imitate Europeans and bury their dead.

The use of masks, so common on both American continents, was frequent among the Dènè-Dindjié, as well in the plays, in which they imitated the actions of the giants called *otchôrô*, *k'wi-dételli* (shaved heads), *dé-ichrô* (large hearts), or *ichi-ichrô* (big heads), as in the funeral rites in which they covered the face of the corpse. This Egyptian custom has completely fallen into desuetude. It would be vainly sought for in the whole valley of the Mackenzie; but several of my *confrères* have seen it in the territory of Alaska and in British Columbia.

The Dènè-Dindjié surmount the tombs of their dead with long poles, to which are suspended streamers of different colors. Their secret purpose is to amuse the soul of the deceased, and to keep it in the *cache* (*tsa*) with the body. This custom, according to the relation of travellers, is met with in China.

In certain tribes, a year after the death of any one, they assemble around the *cache*, and it is opened that they may contemplate for the last time the

hideous and disfigured remains of the deceased; then, after having lamented and intoned the Song of the Dead, they feast in silence on the grass. I have seen this practice still held in honor on the great Bear Lake, and among the Dog-Ribs, at a distance from the trading posts and from our residences.

The Dènè-Dindjié, like all savages, are very sensitive to music. Their songs, vocalized among the Montagnais, accompanied by words among the Hares and Loucheux, are not destitute of harmony and rhythm. They are superior to the yelpings of the Crees and to the never-ending *hè! yan, yan hé!* of the Esquimaux. They have one rhythm for love; another for war and magic; a third for play; a fourth for dancing, and a fifth for mourning and sorrow. Notwithstanding this divergence of occasions and sentiments, all these songs are in the *minor* mode, like the Greek hymns. I have even noticed that our Dènè-Dindjié have great difficulty in attempting the major third. So soon as we cease to accompany them, either with the voice or instrument, they flatten all the notes, and give to the most cheerful airs, the most lamentable tone.

ORIGIN OF THE DÈNÈ-DINDJIE.

By the comparison which I have made, in the preface to this work, of the Dènè-Dindjié language with those of the nations which inhabit the Asiatic Continent on the one side; and by the affinities which the brief sketch preceding this has shown to exist between our Indians and these same nations, on the other side, I believe I have given some probable indications of the Asiatic origin of the Dènè-Dindjié.

In collecting from the mouth of the Indians themselves the recitals of their traditions and customs, I was guided only by a very marked natural taste for

ethnological studies, especially for these relating to the Americans. I was so destitute of any preconceived system, or of the spirit of controversy or contradiction, that I even maintained for ten or twelve years, the native origin of the Redskins. If I had afterwards to disavow what I then said, it is because ten years experience and conscientious researches have given me more information on the subject and have produced in me the contrary conviction. The summary which I now make of all the proofs of the Asiatic origin of the Dènè-Dindjié, may, therefore, be received with all confidence, because I have no personal interest in advancing them, and that in doing so, I expose myself less to the approbation than to the criticism of certain people.

Further, in this chapter, as in all the others which I have written, I cannot accuse myself of generalising. I do not assimilate the Dènè-Dindjié to such or such a nation in particular. I content myself with putting forward the points of resemblance which they offer to several Asiatic nations, or nations of which Asia was incontestably the cradle, leaving to the reader the task of judging of their similarity or dissimilarity.

Three leading points concur in establishing the Asiatic origin of the Dènè-Dindjié: 1. Their own testimony; 2. Legends and customs analogous either to those now preserved in Asia, or to those of former times; 3. Finally, traditions and observances identical with those of the Israelites, among which may perhaps be distinguished vestiges of Christian ideas, probably imported from Asia.

I.

Oral Testimony of the Dènè-Dindjié, in Favor of their Asiatic Origin.

In the year 1863, the Yellow Knives of Great Slave Lake, whom I questioned as to their place of origin, told me: "Here is all we know of our origin. In the beginning there existed a giant

so great that his head swept the arch of heaven; hence they called him *Yakhè-elt'ini*. But he was hunted; killed and overthrown, and his body having fallen across the two earths, he became petrified and served as a bridge by which the periodical migrations of the reindeer took place. His head is on our island * and his feet on the Western land."

I might then have admitted, as a fact recognized by these Indians themselves, the reality of an ancient Asiatic emigration into America by the way of Behring's straits and the Aleutian Islands. But I wished for a more decisive proof, and not finding the evidence of navigators sufficient, as to the narrowness of the channel separating Russian America from Kamtschatka, or, as to the identity of the strata on both banks, whence might be deduced proofs of the rupture between the two continents, I did not hesitate to maintain the hypothesis of the native origin of the Dènès in America.

A few years after, I read in a small work published by Mgr. the Bishop of Saint Boniface† that this venerable prelate had found among the Chippewas of Lake Athabasca, a tradition ** as to their origin. It is identical with that of the Yellow Knives. I began then to believe that there was more than a childish fable under the apologue of the petrified giant.

Arrived among the Hares of the Arctic Circle, I found that they gave the name of the backbone of the earth (*Ti-gonan-kkuéne*) to the Rocky Mountains. Here is my giant again, I said to myself. Finally, in 1874, finding myself seven hundred leagues south of them, among the *Thi-lan-ottiné* (inhabitants of the end of the head), in 54° north latitude, I heard anew, from their

* The Redskins always speak of the earth as an island; all the continents they regard as islands.

† *Esquisse du Nord-ouest de l'Amérique* by Mons. Al. Taché, now Archbishop.

own mouth, in reference to the etymology of their singular name, the same tradition. This significant peculiarity, however, was added, that at the time of the giant's fall, his head reached Cold Lake, while his feet rested very far into the North North-West. It was easy then to understand the sense of the apologue, for these Dènè, living at the end of the giant's head, are the most southern existing tribe of this Redskin family on the eastern slope of the Rocky Mountains, that is, who have reached the south after having crossed this Cordillera.

The giant, then, symbolises the whole Dènè-Dindjié nation, and the migrations of the reindeer are the successive hordes who pressed forward, passing from Asia into America. It seems to me that this is not a random opinion. In any case, it is worth more than an hypothesis. But it is supported by other traditions.

Sir Alexander Mackenzie, the first European explorer of the fine river which bears his name, tells us that the Chippewas of his time believed that they came from a great Western continent, on which they had always followed a line of march from West to East; that they stated they had lived in slavery amongst a very wicked people; that, to escape from the yoke, they had to traverse a very long and narrow lake, very flat and studded over with islands; that they coasted along this lake all summer and reached a river, on the banks of which they found a shining metal (Coppermine River); but that afterward this metal sunk six feet under ground as a punishment for a crime.*

I knew nothing of this relation of Sir A. Mackenzie till long after collecting the traditions of the Hares and Loucheux, which agree with it in every respect. But the Chippewas or Mon-

tagnais, in consequence of their distracting occupations, of newly acquired ideas and of longer contact with the whites, have completely lost the remembrance of these facts, which are better preserved by the tribes living nearer the Strait. There only remains to them the apologue of the giant, as I have summarised it.

Sir John Franklin* says still more than Mackenzie, for he assures us that in his time (1820), the Rocky Mountain tribes, who resorted to Liards fort, said that they had come by water from a verdant and Western country, where there was abundance of large fruits, of singular trees and of many animals, of which one, bearing a resemblance to man, grimaced and perched on the trees. I quote these authors without taking the responsibility of their statements; at the same time I must remark, that this knowledge of the ape, which some of our Dènès have, perfectly agrees with what the Esquimaux of the Lower Mackenzie told me in 1868.

It is among the Hares and the Loucheux that the remembrance of the existence of the Dènè-Dindjié on a Western continent, and of their emigration into America, is most vividly preserved. The following is a summary of the tradition which I obtained from themselves: "They formerly lived very far in the West, beyond the sea, and in the midst of a very powerful nation, in which the magicians had the power to transform themselves into dogs or wolves during the night, resuming their form of men in the day-time. These enemies had taken wives from among the Dènès, but these women did not participate in the occult practices of their husbands. The latter alone could be at once men and dogs. They persecuted the Dènè, to the East of whom their territory extended, and incessant

* *A journey from Montreal to the Glacial and Pacific Oceans*, by Sir Alexander Mackenzie, London, 1789-93.

* *Narrative of a journey to the shores of the Polar Sea*, by Sir John Franklin, K.B., R.N., London, 1819-22.

war was waged between the two nations. These enemies, the Hares called them *Kfwi-détéd* (bald heads), for they shave the head and wear a wig, were not taller than the men of the Déné nation, but they were terribly ferocious and cannibals. The Montagnais from whom the remembrance of these enemies has passed away, preserve only the name of *Eyounné*, that is, phantoms."

The Loucheux describe them to us as very brave but immoral and going almost naked. In war they wear wooden helmets, very hard skin shields suspended from the shoulder, and clothing covered with scales (cuirasses). Their arms, they say, were sharp knives, fastened to the end of a pole (lances).

The Loucheux and Hares agree that in the country which they originally inhabited, conjointly with these sanguinary men, were enormous lynxes (*non-tacho, na"ay*) large ruminants (*de ra-kotché*), monstrous and invulnerable pachyderms (*tikokrontay-tché*), gigantic and oviparous saurians (*éré-koté*), serpents of such size and beauty, that those looking at them were fascinated (*natu-wi, gu-tuvé-tché*); also grimacing animals, which perched on trees and walked erect like man (*kun"é*).

"Such was the position of the Déné-Dindjié in that country, when all at once," continues the tradition, "there was a movement of the ground; it changed sides wheeling round. Then their enemies found themselves to the west of the same continent, whilst they saw themselves placed towards the east." They immediately took to flight, always directing their course to the east, whilst the Shaved-heads pursued them. First they lived on the shores of a great Western sea, whence they passed over to the American continent, which they found, they say, completely desert (*de'u tédi néné kké bē kke dēne ullé*). From one halting place to another, they reached in great numbers as far as the Rocky Mountains, in whose valleys

they long remained concealed, unaware that an immense water course, full of fish existed beyond the mountains, in the Eastern valley. During this period, which they have represented to me as one of great suffering, from the extreme scarcity of food, the sterility of the soil, and their great numbers, "something like small morsels of food fell from the sky every morning," they say (*yané tšen agwini laguntle bē ntché illé hēni t'an-dé'a*). "Many people hastened to gather this substance, and thanks to it we lived. We call it *bē tlassi yan ita-ellay*, (a sort of small thing full of food), because there fell only a measure for each (*in'égé bēlla-ellay la son dēne rha t'a-nadenwé*).

"At this period," continues the recital of my Hare informant, "we formed only one nation. Loucheux, Montagnais, Beavers &c., all lived together. This was in the far distant past. Then suddenly in the direction of the South West was discovered a burning and blazing star (*fuén lléré kollé*). At first we were affrighted; then we recalled the song and the tradition of the Elders.* A young man wished to go toward the star. Several from among us followed. We saw them no more again. Then all the Dénés separated, and each tribe took its own way, because they were wicked. But as to us, who are good people, we remained in the mountain. This is why it is still said of an upright man, by way of proverb: *tchin-t'a-gottiné yad-intlé*: 'he practices the observances like an inhabitant of the woods.'†

"One day an old man named *Tchéndé* (the old bald head) undertook a journey to the East, and reached the banks of a great water course called

*Both quoted at page 597, in May number.

†This epithet of *Tchin-t'a-gottiné*, is the very name given to themselves by certain Kollouches tribes of British Columbia, the *Tchin-khi-ttand*. We have in this etymology confirmation of that part of the recital which relates to the advance of the Hares from west to east.

Naotcha (giant land or shore).* He there stretched a net caught a quantity of fish, and returned joyful to relate his discovery to his people. A large number of us then went to the banks of the river and penetrated even into the deserts which border the Great Bear Lake and the Glacial Sea. But the others remained in the Rocky Mountains.

"This same *Tchantzé* made another discovery. Along the river *Lé-kola-la délin*, an affluent of the Mackenzie, he perceived a hard red substance, like the droppings of the frugivorous black bear, and for this reason called it bear's dung (*sa-tsonne*). It was oligist (hematite) iron or iron glance. Until then the Déné had made use of stone arms and tools; although they must have known the metal, for their tradition says, that until the discovery by the old man, they had not seen any upon the new continent. With this iron they made needles or awls of the length of the little finger, which they sold for ten elk skins to the *Esba-l'a-ottiné* of the Liards River.

"Finally, long after, Europeans arrived and relieved them from their extreme misery." Such is a summary of the recital of the Hares touching their origin.

In this tradition we see nothing of a fabulous kind, with the exception of the semi-canine, semi-human nature of the *Têtes-pelées* (peeled heads). It is pure history, even the statement as to the miraculous food, which might be a traditional reminiscence of the manna.

Now here is the same recital under the form of an apologue, accompanied with song, no doubt in order that the remembrance of it might be more deep-

ly graven in the memory of the children. All ancient nations have acted in the same fashion. This method must be good. Unfortunately when the historical fact has been forgotten, and that there remain only parables and songs, it is not easy to draw from these unquestionable deductions.

"The beaver and the porcupine formerly lived far in the West, on the other side of the river and the mountains. Now, the beaver, an aquatic animal, and which, therefore, could swim, crossed the sea by swimming, and came to camp on this side, on the edge of the water. This large mountain, which is called *tra-cho-épéli* (the great beaver swimmer) was its lodge. There it lived.

"But on the Western shore the porcupine wept for the beaver, for it was dull without her. *Mé né néné tsen ni-awotté, s'uré* (oh that I might reach thy country by water, my sister!) he repeated weeping. But he could not swim like his sister, the beaver.

"On her side, his sister, the beaver, wept unceasingly on the Eastern shore, singing :

"*Ta nné yé wottéri yéné fwéni*
S'uré, mé "anna s'ak' élé !

(And I, in this other place, where was my abode, oh ! my sister, could'st thou not bring me back by land !)

"At first they remained together and then there was formed, from the water between them, a great lake perhaps, perhaps a river, we know not; then suddenly it extended like a sea between the two sisters, there was no longer any passage possible, and this is the reason the porcupine on the Western and the beaver on the Eastern shore remain to grieve."

*The Déné name of the Mackenzie River.

MONOGRAPH OF THE DÈNÈ-DINDJIE INDIANS.*

BY THE REV. E. PETITOT, OBLAT MISSIONARY, ETC., ETC.

TRANSLATED BY DOUGLAS BRYMNER.

(Continued.)

I return to the tradition of the Hares, who attribute to the Shaved-heads the power of changing themselves into dogs. It agrees with another belief of these same Dènès in a nation of men-dogs, who dwelt in the North-West, on the Asiatic Continent. The Loucheux, the Dog-ribs and the Slaves equally share this belief. They name this people *T'in-ak'-éni*, *l'en-ak-ray*, which means both Feet of the dog and Sons of the dog, and allege that the men have the hind part of a dog grafted on the torso of a man, but that their women, who are very beautiful, are formed like ordinary creatures; although the male children resemble their fathers. They have the gross aptitudes and manners of the canine race, prowl at night like wild dogs and inhabit a silent country over which broods thick darkness. The history of "the man who travelled among the *T'in-ak'-éni*, or *Beonichon-gottiné* (those who dwell in darkness)" is well known in all the Lower Mackenzie, as well as on Great Bear Lake. There is even a tribe, that of the Dog-ribs, which is stigmatised among the Dènè, by their community of origin with the Men-Dogs, which is attributed to them by the Hares and the Yellow knives. By their account, this tribe was a half breed clan proceeding from the monstrous union of a Dènè woman with a Man-Dog.

The traveller, Samuel Hearn, the first European who penetrated into the Dènè territory by Hudson's Bay, reported that the tradition of the Dènè of Churchill, Hudson's Bay, makes them descendants of a woman who was created alone in company with a young Man-Dog. After her intimacy with him, the great spirit who sweeps the sky with his head (*Yakké-elt' ini*, already mentioned) killed the dog, scattered its members and created from them all that has life on earth, which he gave for food to the woman and her children.*

This belief, which is almost general among the Dènè tribes, is, in my opinion, a very plausible indication that this family proceeds from the mixture of two nations at enmity with each other; for we see that the sons, born of this forced and tyrannical union, were brought up by their mothers in hatred to their paternal ancestors, whom they compared to the dog, the idlest and most despised animal in the eyes of the Dènè. It was to escape this impious and, no doubt, immoral nation that they left the country, in which they had lived in slavery, and landed in America.

The sadness of the region of darkness situated to the North West, they knew then from experience. It would agree with the steppes of the Tartar tribes of Upper Asia, and the striking affinities which have been observed between the

* Monographie des Dènè-Dindjé, par Le R. P. E. Petitot, Missionnaire Oblat de Marie Immaculée, Officier d'Académie, &c., &c., Paris.

* *A Journey from Prince of Wales Fort to the Northern Ocean*, London, 1769—1772.

North Americans and the Asiatic tribes might have a confirmation in the apologue of the two sisters, symbolized by the porcupine and the beaver, fortuitously separated by a sea, and who found it impossible thenceforth to rejoin each other. The ancients knew the melancholy of these hyperborean regions, and Virgil describes them as sunk in eternal night :

" Illic, ut perhibent, aut intempesta silet nox,
" Semper et obtenta densantur nocte tenebræ."
(*GEORG. I. v. 245.*)

• But there is one thing which may puzzle the ethnologists who admit the native origin of the Americans, the belief, namely, in a half human, half dog race which is found spread throughout Arabia, Egypt, Abyssinia, China and Tartary.

It was not without the greatest astonishment that I lately found in an American author who lived for three years in Ethiopia, details almost identical with those furnished to me by the Dènès of the Mackenzie. According to this traveller,* the belief in a Man-Dog nation extends from Egypt to the White Nile, including Abyssinia and Kordofan. He says also that it is known in Arabia, whence it is probably derived. This may be noted. The Abyssinians name this people *Bèni-Kelb* (sons of dogs). They assert that the males are half dogs, whilst the females are very beautiful, but given to lasciviousness and strongly inclined to captivate travellers. This peculiarity is equally related in the Dènè-Dindjié traditions. The same author informs us that there exists in Abyssinia a great variety of versions touching the country inhabited by this singular race. Some designate Fertit, to the south of Darfour as the country of Men-Dogs; others place it to the southwest of Abyssinia, whilst others again indicate the centre of Africa as the abode of these monsters. So Mr. Parkyns says.

* *Life in Abyssinia*, by Mansfield Parkyns, 1854, Vol. 4 p. 236.

We might then be tempted to believe that the Dènè-Dindjié drew their origin from the regions which border on Arabia or Egypt, and that they brought thence this singular belief, did we not find it equally spread in China, Tartary and Thibet, according to other travellers. The only difference which exists among all these legends is, that the Chinese place to the North East and beyond the seas, this fantastic race, which our Dènè-Dindjié say live in the North West. Nevertheless, we can follow in its march this strange tradition, from Arabia or Egypt into North America, through Central Asia and the Celestial Empire. Who knows if this belief was not carried into all these countries by Tartar hordes? It is known, in fact, that the Scythians or Mongols, a nomad but very numerous people, whose power threatened and made Europe tremble, dwelt a long time on the steppes of the Caspian Sea; that they had frequent intercourse with the Saracens or Arabs, the Syrians, the Ismaelis of Persia or Assas, the Greeks and Egyptians. It is not unknown that, under the leadership of Kubla Khan, they conquered in the twelfth century the Chinese Empire, Pegu, Burmah, the Corea, after having swept all Asia; that their chief, after becoming the Tartar Emperor of China, was the most powerful monarch in the world, and that he saw under his sceptre the whole Asiatic Continent, from and including the steppes of Russia, as far as the Eastern limits of Kamschatka, without counting the islands of the Sound. Besides, we know the fate of the fleet which he sent for the conquest of Japan, and the hypothesis of the peopling of a part of America by the shipwreck of this naval expedition. This opinion assumes a certain character of probability when it is remembered that the Mongol nation had received the Christian faith in the time of St. Louis; that its Emperor had beside him Catholic missionaries, and

that it counted among the different nations whom it had assimilated, Jews, Moslems and Buddhists.

It is not surprising, then, that Baron de Hammer and the learned Klaproth himself, should have found in the Chinese Empire the leading features of Assyrian, Chaldean and even Egyptian physiognomy, united to Tartar and Chinese types. It is exactly what we observe among our Dènè-Dindjié, and besides, the Loucheux type presents a great resemblance to the Hindoo type.

Finally, I find two new indications of the conformity and unity of the fable of the Man-dog, in whatever country it is found, in so far that the Dènè-Dindjié when they speak of this race without making use of parables or apologues, represent it as shaving the head and wearing false hair, a fact which agrees as well with the customs of the Egyptians, as with those of the Arabs, Assyrians and Chinese. Further, we find in Japan a God-Dog, *Canon* (whose name, at the same time shows a great analogy to the word *canis*), as there exists in Egypt the God-Dog *Anubis*.

We have heard the oral testimony of the Dènè Dindjié touching the point of space and the continent whence they emigrated to America. The first is the West, the other Asia. Let us now compare their usages and traditions with the customs and beliefs of the Asiatics and the Ancients.

II.

Legends and Customs of the Dènè-Dindjié Analogous to those of the Asiatics and Ancients.

Several of these customs and beliefs may be drawn from the description we have already given of the Dènè-Dindjié. But we will accumulate here all the correlations which we have been able to find between the Dènè-Dindjié

and the ancient or modern nations of Asia. We may observe, then, that in many tribes the ancient faith in metempsychosis and the migration of souls is deeply rooted. It is usually infants born with one or two teeth, a very common event among the Dénés, who pass for the resuscitated or reincarnated. It is the same with those who come into the world shortly after the death of any one. The testimony of Hearn confirms my assertions. I have had great trouble in dissuading the Hares from holding this superstition and doubt if I have succeeded. I was not able to rid the mind of a young girl of the persuasion she felt that she had lived, before her birth, under a name and with different features from those with which I knew her; nor to prevent an old woman from claiming the proprietorship of her neighbor's child, under the specious pretext, that she recognised in him the transmigrated soul of her deceased son. I know of several such cases.

The Hurons share the same belief. According to Malte-Brun, they inter the little children on the edge of paths, that the women who pass by may receive their souls and bring them again into the world. This faculty of reincarnation the Dènè-Dindjié equally attribute to animals. I knew an unhappy mother lamenting, because a professional sorceress assured her that she had seen her dead son walking on the beach in the form of a bear. It is seldom that, after the death of any notable Indian, his companions do not affirm that they have seen him metamorphosed into a two-legged cariboo, a bear or an elk. Now, how has this doctrine, which is as old as the world, shared by the Celts as well as by the Egyptians, and which was carried to the very extremities of Asia by the philosopher Lao-Tsé, or his return from the land of the Pharaohs, reached America if not through Asia?

The Hares and the Loucheux conceive for the Musk ox a sort of respect

and reverential fear. They allege, with the Hindoos, that the dung of the cow is a medicine which makes a man a seer and invulnerable. One of their heroes, whose history closely approaches that of Moses, is named *Ét-sigé* (cow-dung) because when he was small he was, they say, rubbed with dung that he might gain magical power.

The Dènès of the Rocky Mountains, certain Hares and Dog-ribs, say the same of the dog and his dung. I knew a pretended sorcerer, who enjoys an immense reputation, solely because in his incantations he swallowed this disgusting object, which the Dènès hold to be a mortal poison.

In cases of dangerous maladies, the Hares draw blood from a healthy man and drink it without scruple. I have seen this custom in full vigor; in certain cases they still practice it, but unknown to us.

Our Dènè-Dindjié, like the Chinese, utter as a sign of mourning a palatal blowing, long and whistling. They do the same when they are resting in the course of a march, or during labor.

They have a play named *udsi*, which resembles the *tsi-mei* of the Chinese* and the *mora* of the Italians. It consists in guessing in which hand the partner holds an object concealed. This play is equally well known among the Algonquins. They accompany it with songs, shouting and the noise of the drum.

The Loucheux and Dindjié cover their hair with clay and with duck or swan-down, a custom in honor among the Papuans and Tasmanians. Did not the Israelitish dandies powder their heads with gold-powder at the court of Solomon?†

Formerly, among the Hare Indians they treated prisoners almost like the ancient Mexicans, the modern Sioux, the Chinese and the Celts. After hav-

ing stretched them on their backs, they fastened them to the ground by means of a sharp stake, which pierced their navel, opened their chest with a flint knife, tore out the heart, which they gave to the women, who full of rage, devoured it still palpitating.

Our Indians personify all the elements, water, fire, wind, the rivers &c.; they pretend to converse with them by magic or jugglery, as the heathen did formerly.

They expose to death and destroy female children, like the Chinese, Egyptians, Malagaches and Arabs, because they regard the birth of a daughter as a misfortune. They thus acknowledge the power of life and death over their offspring, like the Lacedemonians and Romans. They believe, too, that the stars preside over the destiny of mankind, and that a man dies every time they see a falling star.

According to the Dènè-Dindjié lightning is produced by the brightness of the gaze of a sort of monstrous eagle, *idi, iti*, the flapping of whose wings causes the rolling of the thunder. This belief is shared by the Algonquins, who call this bird *piyésiw*, and make of it a sort of heath-cock (*piyéw*). In Dènè-Dindjié, the last bird is named indifferently *di, ti*. To whatever species the thunder bird belongs, it presents a perfect analogy with the bird of Jupiter, "*a nido devota Tonanti*."

According to the statement of the Jesuit missionaries, the Malagaches share the same belief and call this sort of eagle *Vorum baratra*. According to other missionaries, the Mandingoes name the god of thunder *Jeviero*. This word singularly approximates to the Latin *Jovis*, which is only a derivative of the name of God in Hebrew, *Jewe, Jehovah*. The Dènè words *di, iti, ti*, which characterize the thunder bird, are roots bearing relations to the name of light in the same language *indi, inti*, as well as to that of heat *dié tié*. Now, it is somewhat curious to find the same

* *L'Empire Chinois*, by the Abbé Huc.

† Flavius Josephus, Jewish Antiquities.

root in the Latin *dies*, day, whence are derived the Latin words *deus*, *dii*, French *dieu*, *dieux*, God, Gods; doubtless because the Divinity is eminently light: *Et lux erat apud Deum*. Is it not in language that all logic and truth should be found?

Among the Dènè-Dindjié it is not the sons who take the name of their parents, but the fathers and mothers who change their name on the birth of the oldest son, to take his name. Thus the father of *Tchêlè* will be named *Tchêlè-t'a*, father of *Tchêlè*; and his mother *Tchêlè-mon*, mother of *Tchêlè*; According to Burkhardt, the English traveller, who resided for a long time among the Arabs, that people had the same custom. Thus, he says, the father of *Cassim*, will be called *Abu-Cassim*, the father of *Beker* will take the name of *Abu-Beker*. It is the same with women *Omm-Cassim*, *Omm-Beker*.

On the death of their parents, the Dènè-Dindjié, to manifest their mourning and grief, cut the hair, roll in the dust, rend their garments and even strip them off. Formerly on such occasions they gashed their flesh and went entirely naked. The Algonquins, and the Arabs, descendants of the Amalokites, still practice this. So do the Egyptians.

They often personify their divine triad under the form of gigantic birds of the eagle family, father, mother and son, which they name *olbâlè*, *orelpâlè* (the immense, the white, the pure), *nonlèlè* and *kandèlèlè* (the traveller).^{*} Now we find in the *roc*, an enormous and fabulous bird among the Arabs, of which Nisroch, the God-Eagle of the Assyrians must have given them the idea, an analogy with these imaginary eagles of the Dènè. The Talmudist Jews of Babylon believed also in a prodigious bird named *ziz*, whose head reached to the vault of the

heavens, and was the cause of the solar eclipses.^{*} This last peculiarity is one more approximation to the *nonlèlè* of the Hares, and the *olbâlè* of the Montagnais, of which the male, according to their story, brings day with him on arriving at his rest, and the female brings night with her. We will see further on, that the Dènè allege that at the beginning of time this eagle rested on the Ocean, which alone existed then. In the same way, the Hebrew books inform us, that the Spirit of God reated upon the waters, and they name this Spirit *Rouach Elohim* whence also may have come the *Roc* of the Arabs.

The stone weapons of the Dènè-Dindjié, in flint, stone flint, phonolite and Kerianton, exactly resemble in form the instruments of the different stone periods contained in the fine museum of St. Germain en Laye. Their principal analogues will be found under the titles Denmark, Erivan (Caucasus) and Asturias (copper mines of Milano). Similar specimens have been brought from the Aleutian Islands by the Honorable M. Alphonse Pinart.

According to the history of Mahomet, written by an English author, the Arabs have a singular legend concerning the first couple. They allege that when Adam and Eve were cast out of the terrestrial Paradise, Adam fell on a Mountain in the Island of Serendib, or Ceylon, well known by the name of Adam's peak; whilst Eve fell in Arabia, at the port of Joddah, on the shores of the Red Sea. For two hundred years they journeyed as pilgrims round the world, separated and isolated from one another, until, in consideration of so much penitence and misery, God allowed them to be reunited upon Mount Arafat or Safa, situated not far from Mecca, where is found the Kaaba, or tomb of Adam.

Now, here is an allegory of the Hare

^{*} "Qui extendit coelos et graditur." Job ix 8.

^{*} *Synagoga Judaica*.

Indians, in which will be found strong points of resemblance to the Arab fable. First, however, I must refer to my observation that almost always in the Dènè traditions the original couple was composed of *two brothers*. The woman is seen to figure only in the recital of certain tribes: "At the beginning of the world, in the far distant past," says the parable, "two brothers, sole inhabitants of the earth, separated when they were only young boys. Let us see which of us is the most active," they said, and they set out around the sky, in opposite directions, to make the circuit of the earth. When they met again, they had become old men, bent with age, and walking by the help of crutches.—"My dear brother," said one, "dost thou remember the day on which we separated?" "Oh! yes," replied the other, "I wished to know everything, to put everything in order, to hunt monsters, to kill whales; I have traversed the whole earth, I have made it increase, but in return for my boldness, see how wretched I have become." "It is the same with me," rejoined the second brother, "but wait, here is a *mountain which rises suddenly*. Who has placed this mountain here, I ask myself? Oh! my brother, let us enter into the mountain."*

The younger left, and having penetrated into the mountain he came forth rejuvenated. "I will do as much," said the elder. He in turn entered the mountain, which stretched, still stretched out; it filled the whole earth, and the elder brother came forth full of strength and youth. This is, then, how these things happened. In the beginning, the two brothers would do everything by themselves, but they spoiled everything. At last when, weighed down by old age, they entered into the

mountain, the mountain remade the men in a distant past. This is what we are told." If it be admitted that this Red-skin family had at some past time received, either in America or Asia, some slight knowledge of the Christian faith, this apologue might relate to the drama accomplished on Calvary, a mountain which, according to tradition, received the remains of the first man, as it kept for three days those of the second Adam, our Redeemer.

The Dènè-Dindjié believe in the immortality of the soul; in another life; in an upper and lower world. Their abode of souls (*tsintewi-l'an* of the Hares, *tsintewi-l'at* of the Loucheux) is like the Hades of the Greeks and the Orcus of the Latins. Let us see what the Dènè legend says about it:

"There formerly existed a magician named Nayewèri (he who created by thought) whose look had the power of giving death. He was very powerful and made use only of the sling as his sole weapon. One day he killed a giant with this instrument, casting a stone from it on his forehead. This man penetrated while alive into the country of the Manes (*tsintewi-l'an deya*) and this is how. One day in autumn, perceiving the aquatic game which was returning in great flocks into the warm countries towards the South West, he followed and arrived with these birds at the *foot of heaven*.

"Now, in the South West (*Inkfin*) at the foot of heaven and on a level with the earth, there exists an immense cave, and from this cave issues a river. Through the opening of the cavern, what passed below in the interior,* up to the height of the knee could be seen. It is towards this cave that the souls of the dead wandering on earth, the mi-

* It should be known that the Dènè-Dindjié believe that mountains are hollow. *Cheek, chuw, chid* (mountain), whose genitive is: *yub, yub, yi* have the same root as *cho*, air, *guyo*, puffed up, *inyot*, pores of bread, of cheese, &c.

* This indicates that the Paradise of the Dènè-Dindjié is lower and warm, since the birds which dread the cold migrate to it in the autumn. Their hell, situated to the North West, is gloomy and frozen. Both are, according to their belief, the faithful image of this earth.

grating game, and the thunder bird, return at the approach of winter. But in spring, when the aquatic birds return again to our country, the manes, the spirits (*elttsiné*), as well as the thunder, come in their company.

"*Naywétri* looked into the cave. He there perceived souls stretching their fishing nets in the river. It was small fry they were catching. With double pirogues* the manes visited their nets; others danced on the banks. The magician could only distinguish the legs of the dancers, who sang at the same time: *P'eltcha tséline*, we sleep separated from one another. (In veiled terms these words mean: There exists no longer any matrimonial union among us.)

"The magician had remained till then outside of the cave, on the banks of the river, and in the midst of these souls in pain, called the burned dead. They lived there miserably on still-born foetuses, mice, frogs, squirrels, and small animals which we call *natsa'olé* (swimmers). These are the game which these souls hunt.

"*Naywétri* remained dead for two days. For two nights his body remained lying on the ground, and in that lapse of time he killed the *fawn* of an animal. He killed only one, and it gave him power to come to life again on earth on the third day. This is now how he was able to penetrate into the cave: In front of the cavern rose a great tree; the magician had laid hold of it, and by its means leaped into the sky. This is what they say a man did in the far distant past. Now this earth at the foot of heaven is called *P'é-néné* (the other earth). That is the end."

* *Ellá-ehé-klu-siohu* (with canoes or pirogues tied). This peculiarity deserves attention, for neither our Indians, nor any other North American nation, that I know of, make use of double pirogues; whilst everyone must be aware that several nations of the Indian and Great Oceans are in the habit of using them. How was the knowledge of such vessels found among our Dènes, unless it was that they formerly used them when they lived on the shores of the Pacific

As may be seen, the history of our Dène does not yield in the marvellous to the *Æneid* or the *Odyssey*. *Naywétri* renews the same high achievements which made Theseus, Hercules, Orpheus and the son of Anchises illustrious. But here we see something more precise than in fable; for two days and two nights *he who created by thought* lived among the dead; it was the death of the fawn, or lamb, which gave him the right to resuscitation; it is the tree to which he owes his entry into heaven. May we not have here again, under the form of an allegory, a vague remembrance of the Christian faith, received at a very distant period; or else do we see in it only one of these figurative and prophetic myths, met with among all Asiatic nations, and which are evidently echoes of primitive revelation? Further, by a slight addition, the word *naywétri* becomes *an-naywétri*, meaning *he who awaits or is awaited*.

Let us notice still further a few of the marks of identity which this Dène-Dindjie tradition presents with the ancient theogonies. It expresses the name of the soul by words which are the translation of the Latin *spiritus*, breath, or which have the same root. Compare *elttsiné*, soul, with *attsey*, *nilttsi*, wind, *edayiné*, *eyunné*, soul, with *éda'yé*, *éyu*, breathing, breath. It places the Dène Paradise at the South pole, but towards the west, *at the foot of heaven*, that is at the junction of the firmament and the earth; whilst hell is to be found at the North pole, like that of the Tlascalians and Esquimaux. Now it is also at the poles that the Ancients placed their Elysian Fields and their Avernus.

"At illum (*solicet polum*)
Sub pedibus Styx atra videtur manesque profundi."

Among all ancient races, such as the Hebrews, the Egyptians, the Greeks, and even the Latins, the North was considered as unlucky, says the learned M. de Charencey.

Is it not equally curious to find under

the Arctic Circle the ancient belief which refused entrance into Elysium and the deprivation of eternal rest to the souls of slaves and of prisoners of war, whose bodies had been burned, and whom the Dènè, therefore, call *Ewid-elurè* (burned corpses); but substantially the reason is the same. These incomplete souls are presented to us, in the Dènè, tradition, as loitering sadly on the banks of the infernal river, feeding on the dead, figured as mice, squirrels, foetuses, frogs, animals reputed among our Indians to be foul and diabolical. The souls of the happy, on the contrary, live on fish, symbol of life, dance and hunt eternally.

Compare now the belief of the Hare Indians with that of the ancient Hurons, as transmitted to us in the learned and interesting Relations of the Jesuits. The Hurons placed the land of spirits at a great distance and to the west of America. To reach it, the manes must cross a river and defend themselves from the great Celestial Dog. They equally alleged that the prisoners who were burned were repulsed from this Olympus and tormented outside of the entrance, as well as the souls deprived of sepulture. They even believed that the souls of beasts went there like those of men. In a word it might be said that our hyperborean Dènès had copied in all points the beliefs of the Oneidas, although the two nations are so distinct in language and customs, and that both had learned by heart the sixth book of the *Æneid*.

The Idaans, or Bornese, have a faith almost identical, according to Beechey, already quoted. In face of these striking correlations, what becomes of the autochthony, or native origin, of the Americans?

The Dènè-Dindjié think that the earth is flat, disc-shaped, surrounded by water, and resting on that element. Such is also the persuasion of the Abyssinians, who say, besides, that it is

girdled by two immense boas, called, *Bihéyanroih* and *Zerabrock*.^{*} The Arabs and Egyptians, who share the same belief, surround the terrestrial disc with a long and circular mountain, named *Kaf*, which recalls the foot of heaven, or *yakké-ichiné*, *yakkéllay-ichiné*, so often spoken of in the Dènè-Dindjié legends. Besides, it must not be forgotten that the Greeks of the time of Homer believed also the earth to be a disc surrounded by water. Something of this idea may perhaps be found in the expression of Psalm cxxvi.: "*Qui firmavit terram super aquas*,"[†] if the Holy Scriptures did not represent the earth as a globe in a hundred other places. According to our Indians, the firmament, like a hemispherical cup rested upon the edges of the terrestrial disc, like a crystal cover over a cheese plate. A prop named *ya-ottcha ni*^{ay} sustained heaven and earth, thus taking the place of the tortoise of the Algonquins and the elephant of the Hindoos. In placing this support or stay obliquely, the Dènè-Dindjié seem formerly to have had the knowledge shared by the Ancients, of the inclination of the earth towards the West:

"Adspice convexo nutantem pondere mundum."

Eclog. iv.

sang Virgil; and again.

"Obliquus qua se signorum verteret ordo.

Mundus ut ad Scythiam Rhipeasque arduus arcis

Consurgit: premitur Libyæ devexus in Austros."

Georg. I. v. 235.

I have said that the Hares and the Loucheux make the second person of their Divine Triad of the feminine sex. The latter name her *Yakkray-itsieg* (Boreal light woman), and they place her to the North-East. This word, *yakkray*, which designates the polar light, the Aurora borealis, and which

^{*} *Life in Abyssinia*, already quoted.

[†] The words of the authorized version are: "To him that stretched out the earth above the waters."—*Tr.*

means, word by word, celestial whiteness (from *ya*, heaven, and *dekka*, white) has the closest relation to the name of God (*yakhrasta*) in the Dènè dialect of the Carriers, (*Porteurs*) as well as to that of the Musk ox (*yakhray*) in the Dènè dialect of the Dog-ribs. So that in the same language the same word means God, ox and light.

Can we not see in this linguistic curiosity an approximation with the ancient myth of Isis, Ceres, Astarte or Ash-taroth, and Diana or the moon, in which the worship of the lunar light, which symbolized this goddess under a multiplicity of names, is so intimately connected with the adoration of the bovine race, the disposition of whose horns recalled, to a certain extent, the waxing moon? Thus the cow represented Isis, as the ox Apis was the emblem of the dead Osiris.

If what we have said be remembered, as to the magical virtue which the Dindjié, agreeing in this respect with the Hindoo adorers of the Zebu ox, attach to the dung of the Musk ox, it will be seen that this coincidence of terms to designate the Divinity, light and the ox, is not, perhaps, more fortuitous in Dènè-Dindjié, than the union of the worships of lunar light and of the ox was in Egypt and in Hindostan, whence it might have passed into America.

Another proof might be drawn in favor of the identity of the Egyptian belief and that of the inhabitants of the Lower Mackenzie, from the fact that the Loucheux name *Etsiééé*, that is, he who has been rubbed with cow dung, the male divinity who, by their statement, resides in the moon. The Hares also say of this god, that he was, in his life time on earth, *gofwen tsanné*, that is, tabooed by dung. Both invoke him in the moon in the spring and autumnal equinoxes, and in the month corresponding with March-April; now, it was in this same month that the Phenicians invoked Astarte, the Scan-

dinavians *Mena*, their male lunar god, that the Greeks and Romans held celebrations in honor of Ceres and the Egyptians of Isis. In the month of March, sacrifices were offered to Diana, or the moon, on Mount Aventin. At the beginning of the March moon, the Druids went in search of the sacred mistletoe. It was in March-April, that the Tlascalians offered their human sacrifices, and that the present Mahometans hold their Ramadan, and the Jews their Passover. Among the Dènè-Dindjié, the purpose of the feast of the moon is to obtain a happy result for the reindeer hunting and a great abundance of food; and at the same time to deliver the star, which they say is in suffering, and to secure the death of their enemies. Now, the feast of Ceres and of Diana, among the Romans, and that of Artemis, among the Greeks, answered to the first of these purposes. It also was celebrated in spring.

"Atque annua magnæ
Sacra refert Cereris letis operatus in herbis,
Extremæ sub casum hiemalis, jam vere sereno."
Georg. I. v. 340.

And we know that in Egypt the spring festival of Isis had no other object than to celebrate the deliverance of Horus, son of the sun, or Osiris, and of the moon, or Isis; from Horus, the light, cause and spirit.

Still another characteristic fact. If certain Dènè-Dindjié immolate the fawn of a reindeer, on the occasion of this equinoctial, it must be black, as is indicated by the song which accompanies the ceremony,

"Tsié déloy endjion ndkkwéné! Aillaha!"
"Little black fawn, behold thy bones! Aillaha!"

for this festival has equally a funeral character, and is called, *Funeral march around the tents* (*tana-echéll-tsattli*). In the same way the modern Arabs, according to Burkhardt, sacrifice a black ewe, in honor of their dead parents.

The Dog-ribs and Hares believe that after the deluge, which destroyed all men, the South was re-peopled by a

pike and a loach, two voracious fish, whose elongated and sinuous form presented, in miniature, a certain analogy with the crocodile and the serpent. From the belly of the pike issued all the men. It is not said that they were armed from head to foot like the Myrmidons, sprung from the teeth of the serpent killed by Cadmus. From the belly of the loach were born all the women. But their Noah, figure of God, as well as the crow, the cause of their deluge, and which symbolises the Demon, were the procreators of this new race of men; their Noah was father of the men, and the demon-crow father of the women. Such is also the reason given by the Dindjié and the Kollouches for their allegation that they have descended from the crow by two wives; whilst the Dènès acknowledge *Kunyan*, or their Noah, as their father. Thus, then, the sort of Darwinism contained in this tradition is yet superior to that of the inventor of so absurd a religious system.

I would remark on this legend, that the pike (*on-dagé, on-tayé*; he who has the habit of holding himself high, because this fish likes to enjoy the sun, sleeping near the surface of the water) offers close relations in its name to *Dag-on* (the illuminator fish, or the fish Eon) to which the Syro-Phœnicians attributed their science and origin, and which they adored as a god. The only difference is, that the two members of these compound names are transposed.

The Dindjié or Loucheux celebrate a feast of the dead, which offers the greatest analogy with that of the Neo-Caledonians, which is spoken of by Father Gagnière, Mariste, in the *Annales de la Propagation de la Foi*. He, or they, who gave the feast, collected a quantity of objects for distribution to the guests. Then in the midst of a final and general dance the Amphitryon made a division of his presents by throwing them at the head of him

whom he sought to honour. If the gift did not suit the guest, he had the right to throw it at the head of the giver, who went through the same ceremony with a third person, giving and receiving in the same fashion.

The Dènè-Dindjié make fire by means of compact pyrites, or sulphate of iron, similar to the Egyptians and to the Esquimaux of the polar islands.

Before our arrival, they buried their dead immediately on the decease; affecting in this office, like the Jews and Mussulmans, great precipitation. They sewed the corpse tightly into skins which they painted red, then deposited them in the tombs which I have elsewhere described, or else buried them upright in the hollow trunk of a tree, an African mode. One of these mummies was lately discovered at the Cape of Good Hope. The Kollouches, who belong to the Dènè-Dindjié stock, burn their dead on funeral piles, in the manner of the Greeks and Hindoos, and collect the ashes into skin bottles which they hang on the trees.

The Hares formerly lamented over their deceased friends by means of songs and groanings. A man, who had lost his brother, sang, weeping:

Sé tchilé étié ne-ron nu'a !
Sé tchilé, nué na-yinta !"

"My younger brother, the celestial reindeer allures but to deceive thee !
My younger brother, return to earth !"

A brother, lamenting the loss of a sister, sang :

"Ndu téhé winna wélin and !
Sé tché é sé sé t'wéwa rim'én, oy !
Sé tché t'até yan yérim' é ahenéti oy !

"In the river, whose course the great isle turns,
My sister has, unknown to me, drunk of the little wave, alas !
My little sister who contemned the little net, alas !"

In carrying the corpse of a hunter round the tents, in a hasty course, they affected disorder, and a pretended flight, sounding a rattle and singing at the same time :

DENE-DINDJIE INDIANS.

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"*Intlydtis itis dehralt bintra kfwit winna*
edowin

Chho toro wunna na digey nedondi !

Yey'hra inttes inbra yinfwin

Tison nawninya enya ellaninewet ?"

"In the upper earth thou huntest thy lakes for
the white deer,
Piercest the antelope with thy darts, thy
parents ask thee :
Why art thou come to this earth to hunt the
elk,

Which hast caused thy death ?"

But if they celebrate the death of an
enemy, they vary the funeral theme :

"*Tu-tchô itellô t'u hhi ituk !*

Tu-tchôni bi-ron dintas ni !

Kot'id-itâ nâsin na-dutcha tlo illi !"

"The fogs of the Glacial Sea descend on the
waters

The great sea groans over his fate, alas !

For the enemy of the Flat-country will never
return thither safe and sound."

"The Hebrews had the same custom as our Dene-Dindjies,
for Jeremiah, cursing Jehoiakim, King of Judah, in the
name of the Lord, says : "They shall not lament for him,
saying, Ah, my brother! or, Ah, sister! they shall not
lament for him, saying, Ah, Lord! or Ah, his glory!"—
Jeremiah xxii, v. 18.

(To be continued.)



TWO SCOTTISH HEROES.

PART III.

Still a fair pretext was wanting, either for actions against these invited guests, or for further prolonging their stay in London. But to allow them to return to Scotland just now was not to be thought of; with or without an excuse, they must be detained until something blameworthy should be detected in some of them.

During their stay in London these Presbyterian ministers were required by His Majesty to attend service in the Royal Chapel, where the great ones of the Anglican Church used the opportunity to explain to those benighted Scotchmen the superiority of the Episcopal system. The first of these sermons was preached by Dr. Barlow, who makes another appearance in the narrative, and it was characterized by some of the ministers as a "confutation of his text." The preacher of the second confounded the doctrine of the Presbyterians with that of the Papists. The third undertook to prove, to the amazement of the ministers, from the *silver trumpets* of the Jewish economy, that the right of convoking ecclesiastical councils lay with the Christian monarch. The fourth made the king the modern Solomon, and further consulted the taste of his royal auditor by crying, concerning Presbyteries, *Down, down with them*. Decorously the ministers listened to these harangues. But a further trial was to be put to their patience. When the festival of St. Michael was to be celebrated in the Royal Chapel, they all, and the two Melvilles especially, were required to be present. James, upon entering the chapel, suspected a design upon their patience, and whis-

pered as much to his uncle. Resounding music, and an altar furnished with closed books, empty chalices and unlighted candles, were about as suitable in Popish eyes as they were preposterous in the eyes of these Presbyterians. A Romish prince, present on the occasion, remarked, at the close of the service, that he "did not see why the Romish and English churches should not unite," and one of his attendants exclaimed, "There is nothing of the mass wanting here but the adoration of the host." On returning to his lodgings, Andrew Melville relieved his chafed spirit by composing some Latin verses, suggested by the scene he had just witnessed, of which the following is said to be an old translation, which, though flat, conveys the meaning.

Why stand there on the Royal Altar hie
Two closed books, blind lights, two basins drie?
Doth England hold God's mind and worship
close,
Blind of her sight, and buried in her dross?
Doth she, with Chapel put in Romish dress,
The purple whore religiously express?

These verses, upon which the author's subsequent earthly career was made to hinge, were unaccountably conveyed to the king, and immediately made a ground of legal action. Ridiculous as it may appear, he was summoned, without delay, before the privy council of England, to answer for the grievous charge of having written these lines. He frankly owned them, explained the circumstances in which they were written, and disclaimed any consciousness of guilt in the matter. But, if he was to be considered a criminal, he appealed, as a Scotchman, from the courts of England to those of his native country.

MONOGRAPH OF THE DÈNÈ-DINDJIE INDIANS.*

BY THE REV. E. PETITOT, OBLAT MISSIONARY, ETC., ETC.

TRANSLATED BY DOUGLAS BRYMNER.

(Continued.)

III.

Traditions and Observances of the Dènè-Dindjé in Their Relations either to the Natural Law or to the Mosaic Law.

I have already so far exceeded the limits I had set myself in these prolegomena to the Dènè-Dindjé Dictionary, that I must pass rapidly over this third part of my dissertation, which should and might be the most voluminous. I find myself under the necessity of giving only a brief sketch of a few Dènè-Dindjé traditions, which seem to me to approach closely the Mosaic recital, and of omitting a still greater number.

I do not pretend to identify the Dènè-Dindjé with the Hebrews; that would be temerity. But the candid reader will perhaps find in what follows a convincing proof of the primitive and Mosaic revelations, as well as of the probative strength of tradition; besides which it is very significant as to the relations which the Dènè-Dindjé have had with Asia, and perhaps even with the Hebrews themselves.

Five hundred years only separate Moses from Homer; twelve hundred divide him from Socrates, Plato and Aristotle; besides, these heathen writers had the advantage of living in a country not far from Palestine and Egypt, the theatre of the high achievements of the

Hebrews. Well, there is less resemblance between the doctrines of these sages, the dogmas of Paganism and the Holy Scriptures, than between the traditions of our Dènè-Dindjé and these same Scriptures. And this in the face of the fact that our Indians are obscure and ignorant savages, relegated to the extremities of the earth, destitute of every graphic method of transmitting their reminiscences, and reduced, for possibly more than three thousand years, to depend only on the oral traditions of their ancestors.

If there is not in this single fact an entirely providential end and design—a ray of light which will, perhaps, illumine the whole past, and the still obscure origin of the Redskins—then I admit that their presence in America is to me a positive enigma, and I will cease henceforth to concern myself with it.

Summary of Montagnais Traditions.

The tradition of the Dènès of Churchill shows us at the beginning of time the great bird *Idi*, which produces thunder, the sole living being in the world, and brooding over the waters by which all was covered. He descended on the sea, touched it with his wings, and at once the earth leaped from the bottom of the waters and swam upon their surface. The bird *Idi* then caused all beings to issue from it, with the exception of man, who was born of the dog, as already said. For this reason the

* Monographie des Dènè-Dindjé, par Le R. P. E. Petitot, Missionnaire Oblat de Marie Immaculée, Officier d'Académie, &c., &c., Paris.

Dènès have a horror of the flesh of this animal.*

Among these same cariboo-eaters of Churchill, the girls, arrived at the age of their first separation, veil their head and shoulders with a large straw bonnet, and from that time assume the name of women.

At the critical time the women and young girls are banished from the presence of men; they are forbidden to approach whatever has life or serves for human food, or even to pass by the paths or fish lakes. They are brought to bed without any foreign help and are then separated from their husband for fourteen days.

These Indians cut their hair in sign of mourning, and lament for the dead in a squatting posture. Their mourning lasts for a year. This is Hearn's account.

The traditions of the Montagnais or Chippewa Dènès begin with man. They represent him as the single and only one of his species on earth. He appeared on it in the season of fruits, that is, in autumn. He manifested his need of a helper like himself, by showing that it was impossible for him to make the net-work for his snow-shoes after having completed the wooden frame; because, says tradition, the netting of snow-shoes being a woman's work, the first man could not have had even an idea of such an operation. This conception could only have emanated from the brain of a woman. Now a pullet as white as snow came to man's help. During his sleep, and in six days, she completed the snow-shoes ("ay") and, at the end of the sixth day transformed herself into a woman, to become the inseparable companion of man. The word "ay, snow-shoe, means also ana-

thema, cessation, obstacle. This word appears to have been chosen designedly to symbolize, in this parable, the condition of arrest and speculation in which man found himself before the creation of woman.

The Montagnais tradition shows us man, as head of the world, giving names to all animals and to every object. The life of man attained so extraordinary a longevity that the first men, say our Indians, could die only when their feet came to be worn out by walking, and their throats worn into holes by eating.

There existed, from the beginning, a race of very powerful giants. One of them, who was married and had a son, placed two brothers, the only couple then existing, on a high and beautiful land; he gave them provisions for a journey and two magic arrows, which would kill every kind of animal fit for the food of man. But he expressly forbade them, under pain of the greatest misfortunes and death, to touch the arrows which they had discharged in order to take them up again, for they would themselves return to the hand which had let them fly. They promised faithfully; but in spite of their word, and of the remonstrances of his elder brother, the younger stretched out his hand for the arrow he had fired against a squirrel perched on a tree. Then the latter carried it off into the air, causing its loss. One misfortune followed another. He was deceived by a woman who took him down into the eyrie of the great thunder-bird *Olbalt*. He in his fury would have given the man as food to his son, but the eaglet had pity on his youth. He took him under his wings to hide him from the anger of his father, to whom he declared that he would throw himself from his eyrie to the ground rather than consent to the man's death. On this account, *Orel-pall*, the father, allowed him to live. The eaglet gave him a few feathers from his wings; then, taking him on his

* See Samuel Hearn, "A Journey from Prince of Wales Fort," &c. Speaking of the incubation of water by the Spirit of God, at the beginning of time, the Talmud employs as a comparison the manner in which the dove broods over its young.

shoulders, he taught him to fly. "If thou canst fly three times round my eyrie by thine own strength," said he to him, "then thou shalt be fit to return to thy first country." The man, helped by the eaglet, succeeded, and saw his own country again.

This tradition, relating at length, although under the form of an apologue, the fall and restoration of man, reminds us instinctively of that passage in Deuteronomy, which is also taken in a parabolic sense: "He (God) found him (the Hebrew people) in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings." (Song of Moses, Deuteronomy, xxxii., 10-11.)

Before being brought into the eagle's nest by the woman, the man had torn her clothing, and from her bosom had escaped a host of maleficent and gnawing animals, such as mice, weasels, squirrels, martins, etc., which spread over the earth to bring evil on man. This recalls the fable of Pandora. The name of this celestial woman is *Dlun-ita-naltay* (bosom full of mice).

It may be observed also that the arrow, the incidental cause of man's misfortunes, is called *kkin* by the Hares, a word signifying *pear* or *apple* in Montagnais; and that the name of the squirrel, *klië, kli, kin*, has the same root as the name of the serpent in Loucheux, *klan*. It is thus that in Latin a slight difference distinguishes the name of apple from that of evil.

At the beginning of time, says another Chippewa tradition, a deluge of snow took place in the month of September. It changed into an inundation, after the mice*, by piercing through the

bottle which contained the heat, had determined on pouring it over the earth. This heat melted in an instant all the snow, which covered the earth to the tops of the highest firs, and it raised so greatly the level of the waters that they inundated our planet and rose above the Rocky Mountains.

A single man, an old man, who had foreseen this catastrophe, had vainly warned his countrymen. "We will seek refuge in the mountains," they said. They were drowned there. He himself had built a large canoe, and began to sail about, collecting on his passage all the animals which he met. But, as he could not live long in this frightful condition, he made the beaver, the otter, the muskrat and the Arctic duck dive by turns in search of the earth. The latter alone returned with a little mud in its claws. The old man placed the mud on the surface of the waters, spread it with his breath, and having placed on it successively, during six days, all the animals, he landed in turn, when this small quantity of mud had assumed the form and consistency of an immense island.

Other Dènès say that the old man first let loose the crow—which, finding a supply of food in the corpses floating on the water, did not return—then the dove (*dear*), which returned twice after having made the circuit of the earth. Having been sent a third time, it returned in the evening, tired out, and holding in its foot a green branch of fir.

It is well to remark here that the majority of the Redskins possess the tradition of the Universal Deluge. The Crees and Sacteux have exactly the same tradition as the Dènès. I have shown elsewhere that the Esquimaux

*The mouse whose name is *klo, gin, gluni, dluné*, according to dialect (the same root as the names of the serpent and squirrel, malignant animals) passes among the Hares for the symbol

or genius of death. The mouse is the Devil, say the Hares; and they will not sleep in a house containing them, because then it is like a tomb, they say. They kill mice wherever they find them.

hold one almost similar. It is known that the Tlascalians, who believe with our Dènè-Dindjié that the earth is flat, admit two catastrophes in the world: the one which happened in the time of Tespi* or Coxcox; the other by the wind and tempests. We shall again discover this latter belief in the traditions of the Hares, and especially of the Loucheux.

The Yellow Knife Dènès have told me that they practised auricular confession to their jugglers, when they were seized with any malady, because they believe that sin is the cause of our infirmities, and that we cannot be cured before getting rid of the sin by confessing it.

The Montagnais believed they sinned by eating of an unclean animal, such as the dog, the crow, the marten, etc.

The Athabaska Chippewas have preserved the remembrance of a marvellous child, which was brought up by a young girl, who wished to lead them into a fair land. It disappeared, promising them that it would hasten to their assistance whenever they should invoke its aid.

The Chippewas have practised till the present day the separation of persons of the female sex who are in a critical condition.

The traditions of the Dog-rib and Slave Dènès relate that it was an old man with white hair who made the earth; that he had two sons whom he placed on the earth in the season of fruits; that he forbade them to eat of green fruit, and ordered them to eat only of black fruit. The youngest son having disobeyed his father by eating the forbidden fruit, he drove him from his presence, as well as the elder brother and all their children. The Indians, therefore, say proverbially: "The fathers have eaten

green fruit and the children's teeth are set on edge."

They have the same tradition of the Deluge as the Montagnais. Further, they share with the Hares the belief that formerly a young man was swallowed by a large fish, which vomited him up alive at the end of three days.

The separation of women and girls suffering from illness is pushed among these savages to the extent of cruelty. It is not allowed to them to live in the marital or paternal tent; they are even excluded from the camp and compelled to live alone, during this period, in a hut made of branches. Their head and chest are concealed by a long hood which does not allow them to be seen. They can neither cross nor follow the ordinary paths, nor pass over the trail of animals, nor take a place in the family canoe. It is still less allowed them to sit upon the skins which are used for the men's beds, or to make use of any household utensil. Drink they receive by means of a pipe made of a swan bone. In this condition the woman takes the name with a double meaning of *tsa-ttini*, which equally means, "she who wears the hood," and "she who has the sickness." This arises from the persuasion held by our Indians, that this natural infirmity of the woman is the cause of illness and death for the man.

The Dènè-Dindjié take their wives only from their own tribe; they have no repugnance to ally themselves with their sister-in-law or their niece. On the contrary, the relationship of a woman with their deceased wife seems to them a sufficient reason to take her for the second marriage. But they have an aversion to connections between other blood relations.

They have the greatest repugnance to handle the corpse, or the bones of the dead, and never make use of any article belonging to one deceased. When any one enters on his last agonies, they hasten to knock down

* This word is purely Dènè. *Tespi* means I swim in Montagnais. In the dialect of the Rocky Mountain Indians, *despi*, or *tespi*, signifies he swims, or the swimmer.

the tent lest the moribund should die there, which would render it anathema, that is tabooed.

Among the Slaves and Hares, a hunter never deposits the blood of an animal killed in the chase in the same place as the members of the animal, but he collects it in the paunch of the animal and hastens to bury it in the snow, at some distance from the food. The Hares allege that a beneficent giant, who was once their protector, gave them this precept, even with regard to the blood of the beaver.

Among these same Indians, as well as among the Dog-ribs, several persons couple about eating blood, the intestines, the fetus, and certain parts of the animal killed in hunting.* They do not fail to question us touching the lawfulness of such food, when they are admitted to holy baptism. In certain tribes, the women abstain from bear flesh.

The Dènè-Dindjié have no term in their vocabulary by which to name their male and female cousins, whether cousins german, or those of any degree. They call them all by the name of brothers or sisters. They are equally destitute of the words brother and sister in the general sense; but they have special terms to designate the eldest of the younger children. Orphans, whom they are in the habit of adopting, give the name of father and mother to those who have brought them up. In the Dènè language the words uncle and aunt are derivatives of the words father and mother. To translate them in a literal manner it would be necessary to invent the neologisms super-father (*é'sage*), super-mother (*enorge*).^{*} They have no abstract word to express the word relation in general; they then employ the word brother. But they possess a word to designate their parents, inasmuch as they are ancestors, authors of their life. This word is

sè tchor k'é, sè t'i kwi, sè téjyè k'é, that is my large, my great, my more elevated. It is thus the Hebrews used it, as witness the Song of Moses: "Ask thy elders and they will tell thee."^{*}

The Chippewas give their wives the name of sister jointly with that of wife.

They say that night existed before day and, therefore, measure time from one sunset to the other.

The Hares and Loucheux, to all the preceding practices, add the following:

They call the jugglers *nako'i*, or seers, and they pay them to dream and to see what should be done in such and such a case. They attribute power to these diviners to deliver from sin and maladies, and to bring the Spirit down to earth.

Whilst recognizing, with the Montagnais, sin as the cause of every woe, they have this saying, which among them has the value of an aphorism: *Etendi koëdenyé*, which cannot be better translated than by St. Paul's phrase: The wages of sin is death. From this similitude, we might be tempted to consider this last phrase as a sort of adage, current among the Jews in the days of the great Apostle.

Whilst the Dènè-Dindjié live nearly nine hundred leagues to the north of the countries in which snakes are found, they have a knowledge of serpents, and of very large serpents which they name *naduwi, natwéri, klan, i'ini*. So much do they identify this animal with evil, sickness and death, that, to designate an access, or acute crisis of a febrile or nervous illness, they make use of the phrase: *natwédi ye nadenkkwe*, (the serpent has fallen into him). They pretend that their seers, by their incantations, force these reptiles to leave the bodies of the patients who consult them.

The Loucheux traditions show us one of the two wives of the first man

*In French *surpère* and *surmère*.

* The Vulgate quoted in the original is: "*Interroga majores tuos et dicent tibi*," which expresses more clearly the idea sought to be conveyed.—Tr.

having relations with a black serpent (*klan*), in a puddle or swamp. They call this impure creature the wife of night (*'a itsegæ*). From this commerce sprang, they say, an abominable race which the man entirely destroyed, whilst he abandoned the wretched woman defiled by the reptile. But he preserved the woman of light (*yakkray-itsegæ*), mother of the fowls white as snow.

The Loucheux and Hares both allege that they are forbidden to eat the tendons of the legs of animals, because once their heroes cut this nerve in the leg of the genius of evil, *Ya-na-fwi-odinnæ* (he who wears out the sky with his head.) But few Indians respect this prohibition, any more than all the other proscriptions as to blood and fat. Tabooed meat, and animals held to be impure, are alone rejected absolutely.

The Indians of these two tribes circumcise their male children, a few days after their birth, by means of a piece of flint. They cure the wound caused by circumcision with a mixture of fat and of compact pyrites pulverized. I have this information from the lips of an old female Hare juggler, and from an old Loucheux chieftainess. In this latter tribe they often acknowledge women as chiefs.

I learn further from the same source that a little blood is drawn from the child when circumcised, by pricking him with an awl on the palms of the hands and soles of the feet. Whatever may have been the original and now-forgotten object of this second and curious ceremony, the Hares now say that there was no other reason than to make him a good archer and good walker. It was, therefore, a sort of benediction. As to circumcision, they practice it against two cutaneous diseases, which have more than one resemblance to leprosy; and which our Indians distinguish perfectly from itch, which they call *kollid* (scab.) The first of these maladies—named *'andé*—was,

they say, accompanied by a convulsive trembling. The second, which they designate under the names of *kokkrald* (itching, scald, tickling) and of *dren kkrald* (rat bite), consisted of broad, white and farinaceous eruptions, which sometimes puffed up, and sometimes depressed, the skin.

I have not heard that the Montagnais knew circumcision; the Dog-ribs no longer practise it. It is the same with the Esquimaux; whilst it would appear that the Rocky Mountain Indians faithfully observe it like the Es.

his divergence in practice, among tribes of the same stock, should not be more surprising than to see the same observance held in honor in the Philippine Archipelago, among the Tagals, even those who are Christians, whilst the Malays, who surround them, do not observe it.

In support of what I advance, I refer to the work of Sir Alexander Mackenzie,* who believed he noticed traces of circumcision on the Hare Indians. I had no knowledge of this passage until after having obtained from the lips of these Indians the account of all their customs. Besides, it is not more extraordinary to meet with circumcision in the Arctic regions than to find it in use in Abyssinia,† Nigritia, Caffraria and Malaysia. Into all these countries it must have been imported, either by the immigration of the Israelites, or by the conquests of the Mussulmans.

Although the Hare and Loucheux traditions have many resemblances, I sketch them here separately. They are often only parables, but it is the more necessary to take account of the figure, as the Holy Scriptures themselves are full of parables and apologues: "I will

* "A Journey from Montreal to the Polar and Pacific Oceans," by Sir Alexander Mackenzie, London, 1792.

† "Life in Abyssinia," vol. II., p. 35. by Mansfield Parkyns, 1854.

open my mouth in parables; I will utter dark sayings of old," says the Book of Psalms.* Why should it be surprising, then, that nations who say they came from the region which we call the East should have preserved that love of symbolism which we find in the hieratic books and in the traditions of the Hebrews?

Summary of the Traditions of the Hares.

According to the Hares, it was the genii, servants of *Inkwin-wétay*, who created all things, extending six times over the universe a magnificent veil, pliable and soft as chamois leather. Every time they raised this veil, the universe appeared a little more beautiful.

Now, the Holy Scriptures frequently make use of a similar image to express the works of God. In Psalm civ. it is written, "Who stretcheth out the heavens like a curtain." Isaiah says (chapter L.), "I clothe the heavens with blackness, and I make sackcloth their covering."

The Hares name the first man sometimes *Kunyon* (the Intelligent), a name by which they also designate their Noah, and sometimes *Enna-gu'ini* (he who sees before and behind). But this name they give to God in other traditions.

"In the beginning," they say, "existed *Kunyon* and his sister, who was also his wife. It was in autumn. Before the man was aware, the woman had netted for him snow-shoes, ("a, a word which also means anathema, malediction, judgment); she made for him a dress of hare-skin. It was during the night and unknown to her husband that she did so, and with a single hare-skin."

"Now, then, one day the first man played ball and the woman danced on the edge of heaven. But behold, all at once they began to weep, Our chil-

dren! Alas! Alas! Our children! Alas! Alas! they said, sobbing. Since that time man dies on this earth. It was because they had played ball. They knew that their children would die; that is why they lamented. More intelligent and more far-seeing than *Kunyon* there has never been since."

The deluge of the Hare Indians is like that of the Montagnais, but the apologue sinks far below the true account. *Kunyon*, or the Intelligent, built with great difficulty an immense raft, in anticipation of a deluge which he foresaw, and of which he tried in vain to warn his countrymen. They answered him that they would climb into the trees. However, the deluge took place, the waters rose above the Rocky Mountains, and all mankind were destroyed, but the raft of the Intelligent floated over the waters and saved his life, as well as those of the pairs of animals whom he had placed on it.

The rest is similar to the Montagnais tradition, but the Hares attribute this general inundation and the destruction of all men to the vengeance of the crow, whom the Intelligent, to punish for his wickedness, had thrown into the fire. After the deluge, the crow was the first of the inhabitants of the raft who sought refuge on earth, on which he penned up all the ruminating animals, in order to condemn *Kunyon* to die of hunger; but the white owl baffled his wicked tricks and warned the Intelligent, who delivered the animals and thus repopled the earth.

To this tradition succeeds that of the Fall, already cited, with the following variation: The two brothers perceived the rainbow and wished to reach it. An old man with white hair gave them magical arrows and laid on them the same prohibition as in the Montagnais parable. A condition laid on man as the price of happiness and life, a prohibition and a transgression followed by evil; this is what we find at the beginning of all theogonies.

* Psalm LXXVIII., v. 2.

The two brothers disobeyed the order; the younger laid hold of the arrow which he had fired. But the latter, darting forward, led them to the summit of a conical mountain which rose to heaven.

"Scarcely had they arrived, when they heard a subterranean and mocking voice saying: 'Well, my friends, your language is no longer alike.' They would have abandoned their arrow, but it was difficult to do so, for the arrow kept ascending. Suddenly, having reached the very top of the mountain, they found a multitude of men. 'What are we going to do here?' they said to one another; 'this mountain is, in truth, very hard and solid, but it is too small for the whole of us.' Then they made fire, and as there were asphalt mines there, the bitumen burned, the rocks burst with a frightful noise, and the multitude became affrighted. Suddenly the high mountain disappeared. It changed into an immense plain. The men, terrified and no longer understanding each other, dispersed in every direction. They fled each his own way. The nations were formed. It is since that time, it is said, that we no longer speak the same language.

"There existed a man who dwelt in a porcupine's den. He became black there, and was about to be burned. All at once He who sees before and behind (*Enna-gu'ini*) struck their land with his thunder; he delivered the man by opening to him a subterranean passage towards the strange land. The man was called without fire or country (*Kron-edin*); we call him also *Rat'onnet* (the traveller). Having looked at *Enna-gu'ini*, he saw him who had passed into the middle of the fire and was afraid. 'Ah! my grandfather, I am afraid of thee,' he said to him. 'Not at all, my grandson,' said the giant, 'I am good, and do not destroy men; remain with me,' and the Traveller, the Man without country, remained with Him who sees before

and behind, who placed him on his shoulder, carried him in his hands, put him in his mittens. He killed elks and beavers for the man. 'He who wears out heaven with his head (*Ya-na-kfwi-odinza*) is my enemy,' he acknowledged to him one day, 'his young people are numerous; one day he will kill me and then thou wilt see my blood redden the vault of heaven.' The man became sad. 'Come,' continued *Enna-gu'ini* 'I see him who is advancing, let us go to meet him.' He gave to the Man without country an enormous beaver's tooth: 'Hold,' he told him, 'hide thyself here, I am about to go to fight the wicked giant; here is a weapon, hold it high and firm.' He set out.

"A moment after the monster was heard struggling in the grasp of Him who sees. Long they fought; but the evil giant was getting the best of it, when Him who sees cried out, 'Oh! my son, cut, cut the nerve of his leg.' The Man without fire cut the nerve, the giant fell prostrate and was killed. His wife and children shared the same fate. This is why we do not eat the nerve of the leg.

"'It is good, my son, go away,' then said Him who sees. 'If ever thou dost perceive the sky to redden, then they shall have shed my blood. Hold,' he added, 'here is my staff; before sleeping, plant it beside thy pillow, and when anything painful shall come to thee, cry to me.'

"He went off, and the Man without place remained sad. When anything was difficult to him, when malignant animals tormented him, he climbed up a fir and called his great father, Him who sees behind and before, and immediately the latter heard his voice. When he went to bed he planted the Giant's staff at his pillow, and then returned in dreams to the house of his mother.

"As to her, she wept for him as dead, for he never saw his country more. He

followed a beautiful young girl and married her. The pork he changed into baked flour, and the fat into vapor. He rendered the food very fat. Suddenly it happened that the sky became red. The Man without fire or place then remembered the word spoken to him, and burst into sobbing. He ran through the woods crying, 'Oh! my Great father, Alas! Alas!'

"At the end he rose no more, no longer did he command any one. He dug himself a grave in a hillock on an island, and said, 'when I die, it is there you shall put my bones.' That is the end."

It would be too long to relate the whole history of *Kron-idin*, which has several phases or chapters.

It tells that his wife was so fair that several aspirants disputed for her and carried her off from the Man without country. This is the reason she is called *L'a'a-na-tsandé* (she for whom they dispute). On her account *Kron-idin* was obliged to go into a foreign country, following the sea-coast; but, arrived at a strait, his wife was carried off from him by a powerful man, named *Yamonk'a*, or the whitening horizon. The Man without country fought with him, took back his wife, and with her several other women whom he also married.

By *L'a'a-na-tsandé* he had an only son, *Chia'ini* (the hunter) who, in turn, had a large number of sons and one daughter.

The tradition continues: "The hunter's sons killed a worthy man one day. 'He desired our death' they thought, and prevented it by killing him; but he did nothing of the kind; he was a very worthy man.

"As soon as they were no longer seen, they fled and dwelt alone on an island. From that time they lived there, separated from other men. One of them having left his retreat to return among his equals, heard suddenly some one crying to him, 'My eldest brother

whom you killed, has charged me to tell you this: You killed me all combined, in me you put to death a very worthy man! It is my eldest brother who tells you so.'

"On hearing these words the hunter's son fled; he returned to his brothers and reported what he had heard. 'The younger brother of him whom we have put to death,' he said, 'cried to me: "Wretch, you have killed a worthy man, a very worthy man."'

"Then they took fright, they fled far from that place; they abode among the nations, but alone, always apart. 'Whoever shall confront us and shall turn from us his looks, that man detests us, let us kill him,' said these men to one another."

This tradition of the Hares refers expressly to the Dènè-Dindjié, since they claim among their heroes the ancestors of the murderers, *Chia'ini* and *Kron-idin*; but as it is a notable crime that is here referred to, an unceasing remorse and a panic terror, followed by a shameful flight, we might conceive that the self-respect of our Indians would have an interest in somewhat disguising the tradition, by representing the murder as the work of another nation.

The preceding tradition has so much stranger a character, as its details are in palpable contradiction to the present manners and customs of the Hares and Loucheux. Thus, these Indians do not dig tombs in the mountains; they have no servants whom they can command; and it is evident that they could not even have such ideas if they had not at one time lived in another country besides their frightful deserts, and, consequently, that their narratives have a real foundation.

I omit a host of other legends, persuaded that these are sufficient, and I close what relates to the Hares by citing one of their traditions, which they have given me as among the most recent.

"It was," they said, "whilst we lived on the edge of the sea. A young boy built a canoe, and every day he steered out to sea and disappeared. His parents being in the greatest uneasiness on account of these pranks, the child said to his mother: 'Ah! mother, in the open sea there exists an island, to which I go in my canoe. It is so lovely, so lovely, that whatever thou canst say, I must return. It is there that the invisible woman lives.' Thus he spake, and a few days after had again disappeared. His father and mother were in deep grief; they vainly sought him on the edge of the sea. They could not succeed in finding him.

"During their sleep he returned: 'Mother,' he said to them, 'why do you search for me? You must go to the place to which I resort. Why do you weep over me?' 'Well, it is good,' they said to one another, 'when he has grown up we will act according to his words.'

"In the meantime his neighbors set themselves in search of the beautiful land of which the child had spoken to them; but they saw nothing of it and remained incredulous.

"However, the little fisher-boy became a man, and still said the same thing. At the same time he performed wonderful acts. 'You must go to that fair land,' he constantly said, 'in that island where lives the invisible woman. There you shall want neither food nor fish.' But they thought he lied. The father alone said: 'It is my son who speaks thus, he cannot lie. Let us do what he tells us.' 'Yes,' continued his mother, 'let us imitate him, let us imitate him. Our neighbors hate us, but no matter, let us imitate him.'

"Wherefore all that they said was treated as lies by the other men. In the eyes of all they passed for fools. Nevertheless, they lived with us, but all did not believe them. Some only believed them and discovered the fair

land. This is the reason we say as a proverb: 'He who is hungry and eats, that man is filled; but he who, seeing food, leaves it on one side, that man runs the risk of going a long time without eating.' This is what we say since that time."

Summary of the Loucheux Traditions.

I here omit the Loucheux legends which are identical with those of the Montagnais or the Hares, to mention succinctly only the narratives which present to us something new.

The first of the Dindjé traditions is somewhat different from the narrative in Genesis, although there may be found in it its leading features.

"In the beginning of the world, *two brothers* lived alone on earth, and they went naked. The eldest, displeased with his younger brother, struck him with an arrow and killed him; then in despair at the sight of his crime, he fled far from the paternal home and they never saw him more.

"The father and mother of the two brothers (the tradition does not say who they were) both very old, had a third son. He, constantly occupied with thinking of the death of his brother and the disappearance of the elder, began to search for the latter and also disappeared. This is the story of his adventures:

"After having long journeyed, he arrived on the shores of a great lake covered with aquatic birds. In the midst of the waters and on their surface, he perceived what looked like the head of a man, and he hid himself to watch. It was a hunter for game. This man kept himself immovable in the water, concealing his head under a tuft of rushes; then, when the aquatic birds approached, he seized them by the feet, and drawing them under

water, twisted their necks.* The hunter at last left the water, and the man who was watching him recognised in him his own brother. He clasped him in his arms; made him acknowledge him, and asked permission to enjoy his company during a certain time, which was granted.

"The hunter led his younger brother into his abode, and informed him that the Great Father had originally given him two celestial wives. 'Now retire into thy land with thy wives,' he had said to him, 'and obey me. In thy journey thou shalt meet with a *strait between two seas*; the strait is frozen, but thou shalt forbid thy wives to pass over the ice; they must take the *portage* by land.' Thus their Great Father said, and the man promised to obey. He then left for his country with his two celestial wives. Arrived at the end of the land he perceived the sea on each side and the strait before him. As the water was frozen, he crossed it on foot. The night having come the man wished to camp, but his two wives did not appear. 'They have made the passage by land over the portage,' he said to himself; but nothing of the kind. He soon saw them arriving on the ice of the strait, in spite of the prohibition of the Great Father. Whilst they were thus entangled, the ice sunk under their feet and they were engulfed, for it was in autumn and the ice was still thin.

"The man returned in sadness to the Great Father, and asked him for new wives. He gave him two others, two wives from heaven, of perfect beauty, but invisible to the eyes of a mortal. The one was called *Yakk-ray-ttsega* (woman of light, or woman of morning),

the other *Ra-ttsega* (woman of darkness, or evening.) It was to them the man had led his younger brother. The latter did not see them at all at first, but he could notice that they left the tent alternately, and when they returned each brought the product of her labor. When the woman of light left, it caused day, but when she returned to take the place of her rival, who in turn left, it became night.*

"The younger brother spent six days with the elder, and every day could see the two wives a little better; but he never saw them except incompletely and from behind. 'My younger brother,' said the elder to him, 'since thou canst enjoy a sight of my celestial wives, it is a proof that they have a regard for thee, for thou must know that they are invisible to every mortal; as for myself, I am immortal since the day I left for the moon. It was then that the Great Father gave me these sacred wives. Now, I entrust them to thee, for I have no longer any concern for them.' And the elder brother disappeared.

"The younger lamented the disappearance of his brother, but he could do nothing. He lived then with the two wives whom his elder brother had given him, but without maintaining any familiarities with them. 'What do they do when they go out,' he said to himself. Before taking either of them to wife he wished to prove, and so watched them.

"The evening being come, *Ra-ttsega* left her husband and night came on. Shortly after the man followed the steps

*This kind of hunting is very common in China. The hunter there conceals his head in an empty calabash, which appears to float on the water. It is the more strange to find this mode of hunting known by our Dindjé, as they do not practise it, and it is unknown in North America. May we not have in this a remembrance of the country which they occupied before reaching America?

*The Montagnais relate the same peculiarity of the celestial and divine bird *Oreobala*. When the male returns to the nest, then it is day; but when it is the female, night succeeds. This fable recalls to some extent what Rabbi Bechai says in the Talmud, upon Chapter XXIV. of Deuteronomy, to know how Moses could distinguish day from night, when he was on Mount Sinai. The Jewish doctor answers: when God taught him the *written law*, then he recognized that it was day; but when he taught him the *oral law*, then night arrived.

of his wife. Horror! He saw her standing in a swamp of black and noxious water, defiled by a black serpent, (*kiam*) whose embraces she received. The man returned terrified, but he dissembled.

"The day arrived, *Ra-Itsege* returned to the lodge, as if nothing had happened, and *Yakkray-Itsege* left him. The jealous husband watched her also. He found her engaged in suckling pullets whiter than the snow. He smiled at this sight and was satisfied.

"Some time after the two wives arrived at the lodge, bearing in their arms their progeny, which they carefully concealed from their husband. But in the absence of his wives he raised the veil which concealed the children. Those of the woman of light were beautiful little boys with white skin; they had pretty aquiline noses, perforated and adorned with swan's quills. The man regarded these beautiful children and covered them again, smiling. 'I adopt them,' he said.

"He then uncovered the children of the woman of darkness. Ah! these were men-serpents, black and hideous, with frightful mouths like animals. The man seized his arrows and pitilessly killed the monsters.

"When the mother returned, she was moved with rage at the sight of the death of her children, and, shamed at being discovered, she sought first to destroy the man, but not succeeding, she left him for ever. She has never been seen since.*

"But the man kept the woman of light for his sole and legitimate wife and it is from this couple we are descended."

*My narrator added, that when the Dindjé learned, nearly a century ago, that a company of merchants had arrived in their country, in their ignorance of what a company was, and taking it for a woman, they imagined for a long time that it was the woman of darkness, returning to visit them for evil.

This fabulous tradition presents a great re-

The reader will easily discover in this recital a mixture of Genesiac ideas, with the much more recent fact of the immigration of the Dindjé to the American continent. The recollection of a strait and of the sea is to be found in a great many of the legends of all the tribes of the Déné-Dindjé.

Perhaps in the apologue of the two

semblance to the Talmudic fable of *Lilith* given by Rab Ben-Sira, and by the *Speculum ardens* (Cracow 1597) according to the Synagoga Judaica (chap. iv. fol. 80).

Lilith, or the woman of darkness (from the root *Lel*, night), was, as the Rabbin say, the first companion whom God created for Adam, and He made her of the earth like him, which is the reason, they say, that it is written in Genesis: "Male and female created he them!" And that, before the text in which it is said: "It is not good for man to be alone," a kind of contradiction which the Rabbin thus explain: *Lilith*, or Adam's first wife, was rebellious and disobedient to him; she escaped far from him by flying off into space, by virtue of the tetragrammaton which she invoked. She then became the mother of *Shedim* or demons, of whom she procreated a hundred every day, killing the children who were born to her.

The Jews call this first woman, cause of all evil, screech owl, Lamia, or demon, and mother of demons. This may be seen in several passages of the Talmudic Lexicon and in Medrasch.

After the disappearance of *Lilith*, God took *Chava*, or Eve, from one of Adam's sides, and gave her to him for a wife, because he did not think it good for man to be left alone on earth. *Chava* was submissive to the first man, and became the mother of mortals. This is how the rabbinical reveries explain the origin of mankind.

What would further imply a similitude of origin between the Déné legend and the Talmudic fable is. 1. The division of the most northern of these Indians into white and black. 2. The suspicious fear which they have for the species of beetle which we call, I know not why, goblin (*Lamia*) *Lamia obscura*. Our Indians call this rascally insect *Lla-touté* (He from whence cometh evils) and whenever they see it, they kill it without mercy; because, they say, at the beginning of time the Lamia pronounced this oracle: "*Dindé kkooyinté waleni*," (men must die). They conceived as deep hatred as the Jews for their Lamia or screech owl *Lilith*, against which, says the author already quoted, the latter do not fail to warn their women when in childbirth, lest the mother of evil spirits should secure the death of the newly born child and transform it into a young demon. To prevent this they make use of a charm which consists of four words: *Adam, Chava, chuts Lilith*.

wives, who here represent good and evil, and may be an explanatory parable of the mixture of the children of Seth with the children of Cain, there may be seen the reason for the division of the Loucheux into two castes, the *Ettchian-kri*, or people of the right, and the *Nattsin-kri*, or people of the left. These two castes, so far from being opposed to each other, have on the contrary for their object to prevent the Dènè-Dindjié from abandoning themselves to intestine feuds; for an *Ettchian* cannot marry a woman of his own caste, but must seek for her in the camp of the *Nattsin-kri*, and *vice versa*. The *Ettchian-kri* are reputed to be white men, because, say the Loucheux, they feed on fish and the flesh of the reindeer. The *Nattsin-kri*, or people of the left, on the contrary, are held as blacks, because they take as their food the elk or moose deer. This is the explanation given me by the Dindjié of this national division.

It is also ascertained that the Loucheux attribute to the first wife the same carnal connection with the serpent as is admitted by all ancient mythologies. The mystery which passed at the beginning in the terrestrial Paradise, and which, by the fall of the woman, sullied the source of all mankind, has been interpreted by all ancient races by the carnal conjunction of the Serpent-god

with the mother of men. So believed the Greeks and the Scandinavians, the Romans and the Cingalese, the blacks of Nigritia and those of Dahomey. The Rabbis themselves recognized, in the race of giants destroyed by the Deluge, the fruit of the connection of Evil Angels with the daughters of men.* This free commentary on the fall of man may explain why antiquity, even Pagan, has always believed that a pure virgin, mother of a pure God, could alone rule over and crush the serpent.

"Jam redit et Virgo * * occidet et serpens," says Virgil.

Now, does not this common accord among all nations deserve consideration, or at least some study? The Church, besides, has not pronounced upon the nature of the fall. Whatever it may have been, the fact is averred among all nations, and all admit that we issue from a poisoned source.

We may remark, also, the analogy which the name of the woman in Hebrew, *ischa*, presents to that of the serpent in India, *schein*, and in Arabia *scheitan*, or *schatan*, where this name is applied to the demon also. The Loucheux call magic *schian*. May there not be a conformity and an association of ideas in these different words, formed from the same root?

* *Hebrew Antiquities*, Flavius Josephus.

(To be continued).



NATIONAL PROSPERITY AND COMMERCIAL DEPRESSION.

National prosperity, to be developed as fully as other circumstances will admit of, must be accompanied by peace. The effect of war is more injurious to the countries engaged in it than to other nations; but the greatest degree of prosperity in any country will be likely to exist amid universal peace. It is not uncommon, in commercial circles, to regard war between foreign countries as calculated to promote prosperity elsewhere, the mere prospect of hostilities being considered as likely to give an impetus to trade, which by actual war would be further improved. The cause of this impression is to be found in the opinion commonly entertained as to the benefit to be derived from an advance in prices. That opinion is not philosophically correct, and to understand the actual result of the state of affairs under consideration, it is necessary to dissociate the question of value from price.

Prosperity exists exactly in proportion to the product of industry. Whatever reduces the quantity produced reduces the general well-being to that extent. To the nations engaged in it, war may be regarded as effecting the most serious reduction in the fruits of industry, and war between foreign countries is perhaps next, in effect, in a like direction. The countries actually at war produce the commodities necessary for the comfort and convenience of the community in much smaller quantities than such countries are capable of doing when at peace. The production of war material, in addition to the withdrawal of effective strength from ordinary industrial pursuits, necessarily causes a scarcity of commodities, which will be felt in those countries which are

at peace. It may be that the existing war creates an unusual demand for commodities for the use of the countries involved in it, or by cutting off the supply of commodities ordinarily supplied by the belligerents to other nations, other sources of supply are found, and an unusual demand from these sources springs up. The result, however, is, that the total quantity of useful commodities available for distribution throughout the world is decreased. The fact that the products of a country not at war are capable of being maintained at their former level—the number of laborers not being reduced—will not prevent a reduction in the substantial well-being of its inhabitants, because the scarcity of commodities abroad will reduce the quantity that can be procured in exchange for the products of labor at home. Thus, if against exports of grain a country usually imports from a belligerent certain metals or manufactures, the reduction in the quantity produced of these will enhance their value, and for the ordinary quantity of grain, a smaller quantity of metals or manufactures must be accepted. The production at new sources of supply will not remove the general deficiency of commodities, because industry applied to new pursuits is withdrawn from others, and while an adjustment of the proportions of all products will be likely to result, the short quantity of all combined will not be overcome until the return of peace sets free for employment in useful pursuits the industry which, during war, is engaged in the manufacture of war engines, and, directly or indirectly, in warfare. The existence of war is therefore inimical to national prosperity as

MONOGRAPH OF THE DÈNÈ-DINDJIÉ INDIANS.*

BY THE REV. E. PETITOT, OBLAT MISSIONARY, ETC., ETC.

TRANSLATED BY DOUGLAS DRYMNER.

(Continued.)

The deluge of the Loucheux is identical with that of the other Dènès, and even with that of the Crees. Their tradition informs us, further, that the great canoe of their Noah, *Etscho-kren*, floated upon the waters, until their evaporation by the effects of the wind and heat. Then only he stopped on the summit of a high mountain, which they have pointed out to me in the Rocky Mountain range, and for which reason they call it *Tchan-guta* (the place of the old man). It was there that their Noah landed and remained until the earth became dry and habitable.

The Hares, like the Loucheux, say that the waters of the Deluge retired into an abyss, which recalls the *tan-nour* of the Mahometans and the *sheum* of the Hebrews. There some place their Noah, seeking in the opening the human beings who had escaped the cataclysm, in order to complete the destruction of mankind, with the exception of his own family.

Certain Hares assert, like the Hurons, that the earth was repopled only by the changing of beasts into men. And, generally, the Montagnais speak of antediluvian animals in the same manner as they do of intelligent creatures.

The Loucheux also possess the tradition of the stranger with neither fire nor place, whom they name *Krwon-atan*, a translation of *Kron-edin* of the Hares. What they say completes the narrative of the latter:

"*Krwon-atan* is so called because

he had neither fire nor tinder box. His wife, for whom there were many struggles and who was often carried off, was called *L'a'a-tsandia*; she was very beautiful, though old, but without children, for her husband had killed her only son. Not far from their tent rose a pointed rock; there his son concealed himself, doubtless through fear of his father. *Krwon-atan* scaled the mountain, bearing in his hand a lighted brand, rejoined there his only son and laid hold of him. 'My son,' he said, 'I am cold, light a fire.' The child cut and piled the wood; he put to it the fire which his father held. Then the man with neither fire nor place seizing his knife plunged it into the belly of his own son and killed him. After this act, he said to the mountain on which he had just immolated his son: '*Tchi tchré kutig, alenen gwattisen, nen tsittit nel vadhelren, l'eninl'iya hutchin ?*'—'In the beginning, at the top of thee, great mountain, I have immolated to thee a very fat animal, wilt thou see it there?' Then he went down again to his tent.

"The man without fire had a brother who was like a stranger among the men-dogs (*l'en-akrey*). After his death, *Krwon-atan* married his wife, but she was of a peevish and cross temper, because the nerve of her leg was dried and shrunken. She was the mother of a little dog, for she was of the race of the men-dogs.

"One day, then, *Krwon-atan* was annoyed at her and said: 'It is well,

take thy dog of a son and be off; and ever although thy dog should weep, never return here again.' She rose groaning, took her little dog in her arms and went far off, all alone. She walked, weeping, holding her little dog on her bosom, and went towards the sterile lands, towards a people which would not kill her. She entered into the desert where there are no paths. All winter she wandered at hap-hazard. Then food and water failing, she lay down to die, she and her dog. Suddenly a wolverine ran towards her and shook her. The deserted woman rose, followed the trail of the animal and arrived at the edge of the water. She was saved.

"*Krwon-atan* had a great number of enemies named *Nakkan-Isell*. Their chief constantly carried off his wife, for she was very beautiful. The man without fire was then always at war. One day that he was on a journey in the desert, he and his old wife bivouacked in a deserted camp. The old woman lighted a small fire for him, for she had one with her which always burned. *Krwon-atan* slept and during his sleep his wife was carried off. 'From my small fire, I have seen a great smoke arise,' she said to her ravishers. These people then hastened on the road; *Krwon-atan* was lying there between two fires, without being burned. He awoke. 'Who art thou and whence comest thou?' said the inhabitants of the desert to him. 'To what nation dost thou belong?' 'My friends,' he answered, 'I have travelled all winter, with neither fire nor place, that is why I am called *Krwon-atan*, that is, the stranger without fire.' 'Remain with us,' they said to him. And he remained with them.

"Seated on the floor of her tent, his wife mourned because she was alone and old, that her feet were worn out and torn, and that she had no longer anything but a little fire. 'Cease to weep,' said her husband to her, 'for

in the future thou shalt have a son. Thus has told me *Eta-odu'ini* (he who sees on both sides). Behold, I am going to see and speak to him.'

"During his absence his enemies carried his wife off a second time.* Not finding her on his return, *Krwon-atan* delayed his journey to go and find her. He took many people with him, for his enemies were strong and numerous. The man without fire and his servants arrived on the shores of the Great Sea, whose banks are arid and treeless. They went round it for twenty nights and at last perceived a mountain, on whose summit a great smoke obscured the heavens. The mountain was very far off, but by his magic power the man without fire brought it nearer. They scaled it. It was there that his enemies kept *L'at'd'Isandia*, whom they had carried off. *Krwon-atan* defeated the ravishers, whose bodies he divided into two, cutting them down from head to foot, then he took back his wife, who presented him with a cake composed of flesh and fat. The man without fire raised the cake in presence of his companions, but there immediately issued from it a smoke so thick that it obscured the air. It was the same smoke which, at a distance, he had seen rise from the summit of the mountain.

"In the lapse of time, the descendants of *Krwon-atan* and their enemies *Nakkan-Isell* fought continually, but neither could destroy the other. As to the man without fire, he lived a long time and died of old age."

I omit several other legends that I may cite a tradition, current also among

* According to the "*Histoire véritable des temps fabuleux*," the carrying off of Sarah is a fact frequently found in the History of the Egyptians. However arbitrary and far fetched may be certain of the identifications presented by this book between Biblical facts and Egyptian chronologies, I must here remark that the history of the man without fire, which approximates to that of Abraham, holds a prominent place in the extreme North of America, and that the fact of the carrying off of his wife is there frequently repeated.

the Hares, and which is the explanation of the lunar festival which the Dene-Dindjie celebrate in spring. Its description will end this work:

"*Etsiége* is so named because, when very young, they rubbed him with the dung of the musk ox to give him a magic spirit. He was found at the edge of the water in a wooden trough, by an old woman who brought him up. Having grown up, he was a very powerful magician and yet the mildest of men. He only called them his brothers, and even when angry his anger had no consequences. The power of *Etsiége* was not that of which our jugglers boast. It was a power of whose nature we are now ignorant. It produced marvels by the help of a staff or rod." Others say with a reindeer's horns.

"Now at that time we lived in the midst of a strange nation which had made us slaves. We call them *Dhænan* (public women).^{*} This nation was rich; it possessed metal, cloths, cattle; but it plotted our destruction. We laughed at them, for they went naked, and regaled themselves by eating dog. Such was the food which they forced us to take; but *Etsiége* never ate of it. They shaved the head and wore false hair. We were so miserable among them that we could laugh only in the pericardium of a reindeer or into a bladder, for fear of being heard by our persecutors; for they always thought we were turning them into ridicule.

"*Etsiége* assembled the men: his brothers. He collected them into an army, and resolved to fight his enemies, and then to fly to the steppes of the sea coasts. He armed his snow-shoes with two horns, and left his tent as well as the old woman who had brought him up; he abandoned all he possessed and entered by night the houses of his

brothers, that he might there perform the magic operation which was to deliver them. In the middle of their village a young man bound by the spirit bounded backwards and forwards through the tents. It is the magic which we called *akrey antschiw* (the young man: magic). *Etsiége* perceiving him, fastened on his snow-shoes armed with horns and leaped upon the young man, who carried him through the tents of his enemies. The magic young man ran and leaped, turning and carrying *Etsiége* in his course. He slaying with his horns all the *Dhænan* massacred them entirely. Then that very night they heard a great clamor in the country of our enemies. The old woman lamented on the edge of the path, crying 'Ah! if my sons lived, if my sons still lived! *netchra krakraw antschiw*: this very night the magic young man has killed them all.' Yet *Etsiége* was not beaten; he had immolated a little white bitch;^{*} (olle) with its blood he had rubbed his tent, and during the night the blood flowed into all the houses. Everywhere was heard only these cries: 'Alas! alas! my son is bathed in his blood!'

"The chief of the *Dhænan*, named *T'atsan-eko* (the crow who runs), was weary and reflected. He pronounced only these words: '*Ellenné ye'a ensin*'— 'He has eaten our fetich (animal-god).'

"Then *Etsiége* upset all the pretty wooden dishes of *T'atsan-eko* and set them on fire. In taking flight, he saw on a scaffold five goat skins, and appropriated them. All his brothers went with him towards the place in which they had originally lived. But as they were somewhat slow of setting off, the crow who runs pursued them. They reached the shores of the sea, in which rose waves as high as mountains. *Etsiége* struck the water with his staff and opened a passage for them. 'This

^{*}In Hare *Le-nini* (the other earth), no doubt supplying the word inhabitants—that is, the inhabitants of the other earth, of the continent which we have left.

^{*} Elsewhere it is said that it was a small reindeer (*sié*); others say an ermine (*soé*).

way, this way, my brothers!' he cried. They all followed him, and he easily made them cross the sea dry .hod. They all landed on the other shore. Then he, alone on the edge of the sea, raised anew his staff and with it struck the earth. Immediately, the beam which sustained it giving way, the water inundated the terrestrial disc and destroyed all the *Dhanan*.

"The evening being come *Etsié* (the Hares name him *Kotsida't*—he who works with the staff) said to his brothers: 'Our country is still far off, but calm yourselves, I am about to bring it nearer.' Thus saying, he took the fawn of a reindeer (*sif*), and having killed it, he pulled out the nerve of the leg. 'You will not eat this,' he said. By virtue of this magic act earth drew a little nearer. When the evening came, it was not very far off. *Etsié* then returned to his brothers, who told him: 'The children have nothing to eat, and the men are without provisions.'

"Now there was an immense multitude. For several days they had cast fishing lines and hooks, but had taken nothing. A great serpent had transformed all the fish into rocks, into the great desert, into the frozen earth. *Etsié* repaired to the side of the water, and spoke only these words, sighing: '*Elinu! yakké, ichine, kkélla sé't bèn-nèn tsen nawiga, yeri beron du l'a nitayin'an?*'—'What! I shall have led my brothers to the foot of heaven, into the country of my ancestors. Why is the sea now closed against us?' He said only these words, and immediately fish abounded.

"In the arid desert they met another nation of powerful men. They were dressed in caps of wood, and in clothing covered with scales. It was not easy, therefore, to defeat them. However, the Dindjie set out to fight them; but seeing their great multitude the brothers of *Etsié* said to him: 'Speak thou alone, *Etsié*, and then we will

see what will happen below,' for he stood on the summit of a high mountain. *Etsié* said to them: 'Place me in my traineau and throw me from the top of the mountain into the midst of my enemies.' They obeyed. Now, when his traineau began to roll on the slopes of the mountain it produced a dreadful noise, like that of several thunders. The enemy with caps of wood were in such terror that they took flight, and the Dindjie slaughtered them.

"*Etsié* had a younger brother named *Nédhav'i'ig ti'i* (he who is clothed with the white magic coat). In concert with his brother, he massacred our enemies, but not by fighting them. Clothed with a long coat of ermine skin, he swung constantly an instrument suspended at the end of a thong. He swung whilst speaking; but we no longer know what he said or what he did. The first time we saw you swinging your censers and praying softly, we thought you were doing something analogous. Well, by this speaking and this waving *Nédhav'i'ig ti'i* massacred our enemies.

"One day, among others, so great a crowd gathered together that they were in terror. Nevertheless, they put themselves on the defensive; but we had the worse and fled. When *Etsié* perceived the turn the battle took, he stood upon the mountain, pronouncing his accustomed magic words. His brother, clothed with the white dress, swung his instrument, speaking in a low tone. Suddenly *Etsié* set himself to leap in the form of a cross above each of the shoulders of his brother, pronouncing every time the single word, '*Isch*,'* and every time he said it an enemy bit the dust. They perished in this way till the last, for all day the two brothers

* The Indians have been unable to give me the meaning of this monosyllable; it is a word which has been lost in their language, like this phrase, "*Nonna tuméne*," repeated by the man in white clothing.

did nothing but the one swing his instrument and the other leap in the form of a cross.*

The same *Elsiégé* or *Kotsidat'é*, was invoked by the Hares and the Loucheux in all difficult occurrences, for he always showed himself to be their protector. They name him also *Sa-kkè-dènè* (the man in the moon), *Sa-kkè-wèla*, *Sa-wèla* and *Si-sjé-dhidè* (he who resides in the moon). The name is in allusion to his sudden disappearance from above this earth. The Yellow Knives, who call him *Olsin'esh*, say that, having scaled a mountain, he shut himself up in a magic tent, and that he was never seen to come out again. The Loucheux and Hares have another version. After having recalled the fact that he was found as a very small child at the water side by a troop of young girls, of whom one brought him up, and that the chief of their enemies, the Crow who runs, adopted him as his son, they relate that this powerful child took great care of his adoptive parents, and nourished them in a mysterious manner, although they had no good-will to him. They even detested him. "One day he asked these men that they should separate for him the shoulder and the fat of the entrails of all the animals that he should procure them. *T'atsan-éko* would not consent. 'That child is far too vain,' he observed. Then the child withdrew in anger. 'I shall go away,' he said to his mother, 'for these men are bad and ungrateful. After my departure they will all die; as for you, if you would save your life, observe my precepts. This evening, when night shall have come, close your tent, suspend to the ridge, in a bladder, the blood of the animal which I shall kill,

and tie the dog outside of the house. The shoulder of the reindeer, which is here, cut up without breaking the bones, and place it outside of the tent. As for me, I go away into the moon, where those who hate me shall see me.' As his mother mourned: 'Be quiet, weep no more,' added he; 'I am not worthy of pity; sleep to-morrow and the day after, and then follow me.' He bowed his head, and before leaving added: 'When the man shall die, the star shall pale,' and fled.

"When night arrived they obeyed him. His parents carefully closed their tent, placed the animal which he had killed above the door, and outside they tied the dog. They had the shoulder of the reindeer cooked and cut up, taking good care not to break the bones. That done, they ate the food and lay down to sleep. The powerful child was still with them.

"Then from the ridge of the tent rose a great smoke and the child disappeared. He had set out for the moon. Suddenly that star paled, and there rose a violent wind which came sweeping like a whirlwind among the tents of the enemy. This tempest carried off the tents and the men; it dashed them against trees and rocks where they were all massacred by this formidable spirit. At this sight *T'atsan-éko* exclaimed: 'Ah! it is the tied child who is the cause of it. He has placed in the air his chaldron full of blood, and the spirit (the wind) has come.'

"That same night all the enemies died. As to the magic child, taking his vase full of blood, the skin of the slain animal (*sie*), and the little dog which had been left at the door, he took flight to the moon, where we can still see him."

There exist a great number of versions of the history of *Elsiégé* and of the inhabitant of the moon. Each of them contains several marks of the history of Moses.

* We have here again a repetition of the *Akroy antechiw*, or young man leaping and bounding, of which the tradition spoke before. It is now one of the forms of jugglery in use among the Loucheux and the Hares.

FESTIVAL OF THE VERNAL EQUINOX.

Conformably to the preceding tradition, the Dènè-Dindjié of the Mackenzie celebrate the following solemnity. At the new moon of the month called the *Rut of the Reindeer* (March-April), and at nightfall, in each tent the lean meat is cut up and set to roast in the heated ground; then it is made up in bundles, by packing it into game bags, which each man loads on his back. These preparations completed, all the male adults of the clan meet in a chief tent, their hands armed with staffs and their loins girt in the attitude of travellers. They place themselves around the fire in the posture of people exhausted with marching. Then rising one after the other, and leaving the tent in procession, half bent, as if succumbing to the load of their cut-up food, they traverse the paths traced around the tents, singing: "*Ouf sédha! klodatsolé, el'é-kké-l'é nondat' alé! tsu-chiw yéén!*"—"Alas! oh, mouse with pointed snout (shrew mouse), leap twice above the earth in the form of a cross! Oh! wooded mountain, come!" So saying, the Hares of the River, for it is of them I am speaking here, penetrate into the first tent they reach, they eat there in common, and in haste, a part of the contents of their game bags. Then, rushing out immediately, they reform their procession, running into each of the huts, in which they renew their feast.

The Slave Dènès of Great Bear Lake make no procession around the tents. They content themselves with eating in common in the same lodge their lean minced meat, singing from time to time: "Oh! shrew mouse, we have passed (or rather we have issued from) above thy croup!"

The Dènès of the Rocky Mountains, who perform this ceremony at every renewal of the moon, repeat as a refrain, with the accompaniment of a rattle: "*Klodatsolé, é'l'é ni-na-din' ila! hu sé-ya!*" "Shrew mouse, leap above

the earth in the form of a leaper! Yet a little longer!" The last word has a double sense, and means also, *now cheer up! little fawn!*

The Hares of the woods, instead of walking, drag themselves, as if overwhelmed with a heavy load. They perform this ceremony only at the time of the moon's eclipses, and, looking up to heaven, cry: "*Enék'éw! klodatsolé; né kla l'é na-sik'in! tsu-chiw yengé!*"—"How heavy it is! oh! shrew mouse, over thy back thou hast loaded me! Wooded mountain, come!"

The Dindjié leave their lodges as if concealing themselves; they prowl from tent to tent furtively, in haste, and with an air of perplexity, hurling at the same time two or four arrows stained red. This is what they call *Randja kkekraw tsichilandja*. That done, they sing:

"*Klag-datha, nan kkel'ow nikkié anashékray! aéchuha!*"—"Yellow mouse, pass quickly upon earth in the form of a cross! *aéchuha!*" They celebrate this festival only at the vernal equinox.

Finally, the Hares of the Steppes, or *K'a-tchô gottiné*, believing that the moon is in suffering, since she has disappeared, and in order to obey the prescribed rule of the *Sa-wéta*, sing: "*Klodatsolé, né kla l'é anasettiné! tsu-chié yengé-onna tchiré-dinségé!*"—"Oh! mouse with the pointed snout, thou hast thrown me over thy back (*post tergum tuum*)! Wooded mountain, come, lay hold on us and draw us far hence!"

I had much difficulty in obtaining the words of this song, in the different tribes which I visited, and to have them repeated to me by the Dènè-Dindjié, until I was able to learn them by heart. The rythm is slow and plaintive. The Indians could not, or would not, give me any other reason for this strange custom, than that they had it from their ancestors; that in this respect they obeyed the recommendations of the powerful and good man who was their protector on earth, and who now in-

habits the moon; in fine, that the purpose of this ceremony was to obtain his blessing, a great abundance of reindeer, and the death of their enemies. When I pressed my Indians further for other details, I only succeeded in saddening them. They assumed a serious air and said to me: "This song must not be despised, it is a mystery and a sacred thing; but we are ignorant of it. Demand this of others; as for us, we will say nothing more, for it would be to speak of the spirit of Death: *Ettsonné déti*."

Among other things, I wished to know why, in these songs, they called the lunar divinity *mouse* and *shrew mouse*, whilst they assimilate him in the addition to *Etsiéé*, or *Kotsidat'é*, whose history offers, as one may be convinced, more than one approach to that of the Hebrew legislator. The Dènè-Dindjié never could or would satisfy me on this point, which is the more curious, as the mouse is reputed *éttsonné*—that is, genius of death—among the Hares, as is the otter among the Slaves; whilst *Etsiéé* or *Kotsidat'é*, whom evidently they invoke under the name of the shrew mouse, or mouse, is considered by them as a sort of beneficent demigod. The sole explanation I myself can give is, that as Proteus in the fable is said to have passed under sea and under earth, like the mole and mouse, the Dènè-Dindjié may, in the same way, believe that their *Etsiéé*, otherwise *Kotsidat'é*, or *Sa-Wéla*, when he crossed the sea dry, like Moses, he did so in the fashion of these rodents; and so much the more, as in their language the same word means mole and shrew mouse, and that this latter animal is called mole in their country. We know, also, that the Jews believed that the souls of the just who died outside of the Holy Land would be resuscitated by opening for themselves a subterranean passage through continents and seas, in the manner of the moles and mice, and that it is by rolling thus painfully

in these dark burrows that they may acquire the right to an entrance into the land of the chosen. Could it be a similar persuasion which led our Indians to invoke the mouse or shrew mouse, which they consider in other respects as the genius of death, in order that, from the frightful deserts in which they live, solitary and forsaken, it may open a passage for them to the mountain, towards which all their desires seem to tend? According to Guérin du Rocher, quoted elsewhere, the Red Sea is called *Suph* in Hebrew, and may, he says, have occasioned the comparison with the mole or shrew mouse, *Siphneus*. May what is said by this writer on the Egyptians not have its application in a fact so similar, and which presents much more similitude among our Dènè-Dindjié?

Many other peculiarities struck me in the stereotyped songs. First, the interjections, expressive, there of being overwhelmed,—“How heavy it is!” here of hope,—“Yet a little longer!” Then these numerous invocations to a mysterious mountain, whose remembrance has remained so graven in the mind of the Dènè-Dindjié that it is found in all their traditions. But these words are now dead in the minds of our Indians. To them, they appear to have lost all significance.

Invocations to Mount Zion must have been in frequent use among the Hebrews, for Jeremiah, when prophesying the return of the captive Israelites, thus expresses himself: “As yet (*or again*) they shall use this speech in the Land of Judah. . . . The Lord bless thee, O habitation of justice, and *mountain* of holiness!”* The Holy Scriptures are, besides, full of such expressions as, “The mountain of the Lord’s house shall be established in the top of the mountains . . . and all nations shall flow unto it;”† of the “mountain of Israel;” “In mine holy

* Jeremiah xxxi., 23. † Isaiah ii., 2.

mountain, in the mountain of the height of Israel, there shall all the house of Israel serve me."* "The Lord shall reign over them in Mount Zion, from henceforth, even for ever."†

There would, then, be on this point another mark of resemblance between our Dènè-Dindjié and the Hebrews. But in this wooded mountain which was to drag them out of their miserable condition, may it not be said that our Indians have had, as it were, the prevision of Calvary.‡

The lunar festival of the Dènè-Dindjié is called *T'ana-échèle-tsatéli* in Hare, and *Kron-i'a-nacha tselatal* in Loucheux—that is, "the nocturnal and funeral procession around the tent." Such as it is, and explained naturally by its accompanying tradition, it has all the appearance of a sort of renewed Passover of the Hebrews, united to a sort of idolatrous worship of the star of night. But I find also in this ceremony several points of resemblance to the *Towaf*, a procession which the devout at Mecca make round the Kaaba or Tomb of Adam. We know, in fact, that the ancient Arabs and, since Mahomet, all the partisans of Islamism, go seven times round it in travelling dress with staff in hand, three times kneeling and four times walking. The Mussulman women also pay observance to this procession, but during the night—another point of resemblance. The Mussulmans allege they act in this way following the example of the moon, which also goes round the Kaaba.

The Dènè-Dindjié tribes, who celebrate this ceremony at each renewal of the moon, lead us to think that it has perhaps a similar origin to that of the Neomenia, or feasts of the new moon, of the Hebrews. Indeed, the first day of the moon was a day of oblation and

sacrifice for the Israelites.* The festival was to take place during the night, in the open air (*sub aperto caelo*), and when the light of the moon was beginning to shine. The rabbi who blessed the star was to leap three times towards heaven to attest his joy; at the same time addressing the moon, he implored blessings on the Hebrew people and curses on its enemies.†

The Neomenia were days of rejoicing and festivity to the Jews, who attributed life and speech to the moon, as the Talmud attests.‡

If, among the Dènè-Dindjié, there are one or two clans who hold this festival only at the time of the moon's eclipses, and believe, in performing the ceremony, that they help the moon in suffering, it should be remembered that the majority of Asiatics, such as the Chinese, Birmans, Siamese, Anamites, share with them an almost similar superstition. It is well known what a racket is caused in their towns at the time of an eclipse of the moon, in order, they say, to prevent the great celestial dog from devouring the star of night.

The lunar festival of our Dènè-Dindjié may be compared also with the worship of the ancients. What was the object of the Phœnicians when they invoked Ashtaroth upon the public places if not to obtain blessings from the earth, and the defeat of their enemies? It was this the Arabs intended by praying to Alytta, the Assyrians in addressing Myletta, the Persians in supplicating Mitra, the Egyptians Isis, the Greeks Arthemis, the Romans Ceres, Phœbe and Hecate; for all these divinities simply represented the moon. They present, then, the greatest resemblance to the *Sa-Weta* of our Indians.

And, further, it may be remembered that there have been adorers of Ash-

* Ezekiel xx., 40. † Micah iv., 7.

‡ "Et induxit eos in montem sanctificationis sue, montem quem acquisivit dextera ejus."

* Numbers xxviii., 11.

† Synagoga Judaica, caput xxii. Bâle, 1860.

‡ Synag. Jud., p. 479.

taroth, or the moon, from the Mosaic times to the captivity of Babylon, and that the ceremonies of Neomenia degenerated among certain Hebrews into veritable idolatry. See how Jeremiah was answered by those among the Israelitish captives in Chaldea who continued obstinately in their transgressions, in the midst even of adversity: "As for the word that thou hast spoken to us in the name of the LORD we will not hearken unto thee: But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; for then we had plenty of victuals, and were well, and saw no evil."*

It is precisely on account of their hardness of heart in persevering in that idolatry and in other heathen practices, that transgressors of the law, even in the land of captivity, were subject to this second condemnation: "I will bring you out from the people, and will gather you out of the countries wherein ye are scattered (in their flight from the Chaldeans), with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. And I will purge out from among you the rebels and them that transgress against me: *I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel*: and ye shall know that I am the LORD."†

Jeremiah also says: "Therefore will I cast you out of this land that ye knew not, neither ye nor your fathers; and there shall ye serve other gods day and night."‡ He predicts that they shall have no rest, night nor day.

Moses himself had proclaimed to the Hebrew transgressors: "The LORD shall scatter thee among all people, from the one end of the earth even unto the other."*

But, further, he who was the meekest of men, added by way of consolation: "If any of thine be driven out unto the outmost parts of heaven (*ad cardines cali*) from thence will the LORD thy God gather thee, and from thence will he fetch thee."† These *cardines cali* which are, according to commentators, nothing else but the poles, involuntarily recall to the mind, the *foot of heaven* and the *celestial pivot*, so often mentioned in the traditions, not only of the Dene-Dindjie, but of so many other Redskin nations.

If we are now asked, how God is to bring from the extremities of the earth the unhappy remains of the dispersed of Israel, I answer that this redemption is understood by all the Fathers of the Church and by commentators, in a mystical sense; that is, that these unhappy remnants of the Babylonish captivity shall receive salvation and peace by the knowledge of the Redeemer. Ezekiel leaves no doubt on this point, when he says: "And I will set up one Shepherd over them, even my servant David; he shall feed them..... And I will make with them a covenant of peace *and they shall dwell safely in the wilderness, and sleep in the woods.*"‡ He does not say he will carry them out to bring them into Judea. Whoever is aware of the perpetual state of hostility and intestine feuds to which the Redskin tribes of America and Oceania were a prey; the incessant fears which accompanied them by day, and disturbed their rest at night, the foolish and chimerical terrors which the Indians who still remain heathens conceive for an imaginary enemy, who constantly pursues them; whoever has

* Jeremiah XLIV., 16, 17. † Ezekiel XX., 34, 38. ‡ Jeremiah XVI., 13.

* Deuteronomy XXVIII., 64. † Deuteronomy XXX., 4. ‡ Ezekiel XXXIV., 23, 35.

heard (not without a shudder) the plaintive, melancholy and lugubrious songs of our Redskins, even when they seek to be cheerful; whoever knows the persuasion held by the Redskins and Kanakas that a great change would be wrought in their miserable condition, when help should reach them from the East;* in fine, he who has been able to compare the enjoyment, the peace, the simple confidence, the frank good-nature of our Christians of yesterday, with the pretentiously grave, serious, distrustful, or wickedly sardonic physiognomy of the Fetichist Indians, may see that this prophecy has received its accomplishment to the letter. And this transformation of character is brought about from the day on which the Cross and the Gospel of the new alliance have penetrated to the tent of these sons of Shem, in the train of the sons of Japheth.

Further, this word of the Prophet teaches and proves to us that there really exist Israelites among those *who dwell in the deserts and woods*, that is, among the Indians, since the text is applied exclusively to the house of Israel, then captive in Chaldea. Besides, another prophet informs us that the remnant of Israel shall be dispersed into the Northern regions, for it is written: "Go and proclaim these words toward the North, and say, Return, thou backsliding Israel."† Now, by these Israelites, Jeremiah could not understand those of his countrymen who were then captive in Chaldea, a country situated to the east of Palestine, but rather those who, driven even from Chaldea on account of their unfaithfulness in the land of exile, must, according to the word of Ezekiel and Moses, be pursued by God into that wilderness unknown to all nations, and even to the outmost parts of heaven, that is, to the poles.

CONCLUSION.

If, then, we would form a conclusion as to the *probable* Hebraic origin of the Dènè-Dindjié in particular, from the similitudes which exist between the customs, character, manners, social condition and traditions of that nation and those of the rebellious Hebrews, the Holy Scriptures themselves furnish a criterion of great probability. In this respect we would show less rashness than Guènébrard and Thenet, two savants who, in the year 1555, first advanced the statement that the American tribes, in general, are the remains of the tribes dragged captive to Chaldea by Salmanazar; we would be less rash than the first Jesuit missionaries to Louisiana, who were imbued with the same idea, after having heard the Choktaws and Chikasaws sing words which reminded them of the Hebrew Halleluias;* less rash than so many Protestant ministers of the last century, who shared the opinion of Catholics on this point, among others Matthew Elliot and Roger Williams;† less rash than De Maistre, Miller and W. H. Davis, who, in his work,‡ gives us strong probabilities in favor of the Israelitish origin of the Nabajos of New Mexico, a people who say they came from the North, after having crossed the sea to the westward of the American continent, and whose practices, manners and language evidently attest their common origin with the Dènè-Dindjié; less rash than Aglio, who, in a very learned dissertation, sets himself to prove that America was originally colonized by the

* All the Dènè-Dindjié have analogous songs.

† Smithsonian Reports.

‡ New Mexico and Its People; New York, 1857. The reader may compare the customs of the Dènè-Dindjié with those of the Nabajos, whom a learned American, Mr. Gregg, thought to be the remains of the great Aztec nation. Humboldt is also of that opinion. Now, Sir Alexander Mackenzie finds among the Carriers and Babines, Dènè tribes of British Columbia, striking connections in language and customs with these same Aztecs.

* See Franklin, LaHarpe, Cook. † Jeremiah III., 12.

Israelites.* Our conclusion would be, in fact, much less general, since it would restrict to the single family of the Dènè-Dindjié, what these authors or travellers have advanced as to the origin of all the Redskins.

But we shall remain faithful to the promise which we made of only proposing and discussing the question of origin, without pronouncing any decision. The good sense and knowledge of our readers shall decide. We, at the same time, believe that we have

exhibited plausible proofs of the *Asiatic origin* of the Dènè-Dindjié family, and consequently of the Sarcis and Nabajos, since they belong to the same stock. Whether these last (as well as the generality of the Dènè-Dindjié, for the same reason) form part of the great Aztec family, or are Toltecs,† as others affirm, the pretended native origin of the Americans is not the less entirely destroyed. That is all we wished to prove, because it is the truth, and which is still sought for on this subject.

* *Antiquités Mexicaines*. Vol. VI. pp 232, 409, 420.

† By these Toltecs, we do not think that it was meant to designate the Flat-head Toltecs, but rather the Long-heads, who speak a dialect diametrically opposed to that of the first, and who present in their vocabulary certain points of resemblance to the Haidas, or Kollouches and Dènè-Dindjié.

They are distinguished by having their verbs with inflections formed by pronominal suffixes,

similar to the Esquimaux, whilst in the Wakisch, or Flat-heads, the personal elements of the verb are initial, as in the Dènè-Dindjié, and the verbal termination invariable.

Further, the verb in it forms its future and past by means of auxiliaries.

The following is a comparative example, furnished me by one of my *confirres*, the Rev. Father Fouquet, missionary in British Columbia, to whom, also, I am indebted for the accompanying enumeration of the tribes :

	WAKISCH. (Flat Heads).	YUKULTAS. (Long Heads).
I eat.....	etsen-elten.....	amapen.
Thou eatest.....	nétchu-elten.....	lamtach-amap.
He eats.....	nèh-elten.....	amapé.
We eat.....	etstètl-elten.....	amapenoh.
You eat.....	netchaptl-elten.....	laktorruech-amap.
They eat.....	nékètl-elten.....	amaproh.
I will eat.....	elten tchencha.....	amamahu-chlatlen.
Thou wilt eat.....	elten tchiucha.....	amamaptiela.
He will eat.....	elten tcha.....	amaptlé.
We will eat.....	uelten tstecha.....	amaptlénoh.
You will eat.....	uelten tchepcha.....	amaptorench.
They will eat.....	uelten tcha.....	amaptlòh.
I have eaten, &c.....	nétchéen-elten.....	
I drink.....	etsen kahkah.....	nakren.
Thou drinkest.....	nétchu-kahka.....	lamtach-nak-
He drinks.....	neh-kahkah.....	nakré.
We drink.....	etstètl-kahkah.....	nenakrsoténoh.
You drink.....	netchaptl-kahkah.....	laktormech-nakr.
They drink.....	nékètl-kahkah.....	neukréchoh.
I will drink.....	kahkah-tchencha.....	nakramahu-chlatlen.
Thou wilt drink.....	kahkah-tchiucha.....	nakré tletuch.
He will drink.....	kahkah-techa.....	nakré tletsor.
We will drink.....	ukahkah-tstecha.....	nakram tlenòh.
You will drink.....	ukahkah-tchepcha.....	nakra torench.
They will drink.....	ukahkah-techa.....	nakre tamtlòh.
I have drunk.....	netchen-kahkah.....	

But the autochthony, or native origin, rejected, and the unity of origin of the

Further, I must acknowledge that, if the Flat-heads, the Long-heads and Kollouches are related to the Dene-Dindjie family, it can only be a distant relationship. The Nabajos present much more resemblance with the latter.

Here are a few comparative terms in these different languages by which it will be seen that, whilst belonging to the same category, their divergences are sufficient to constitute so many distinct idioms, with the exception of the last three :

	DENE, North-West Ter- ritory.	DINDJIE, Mackenzie.	DNAINE, (Annans) Alaska.	WAKISCH, (Flat-Heads) Oregon.	YUKULTAS, (Long Heads) British Columbia.	TONGUAS, (Kollouches) Alaska.	HAIDAS, (Kollouches) Charlotte Islands.	
Man...	dene ; dané.	dindjie.	dnaine.	swekrar.	pékwané.	ká.	élingwa.	Man...
Woman	tsé-kwi ; tsé-liné.	tsi-ndjô.	tsat ; tsaké.	slani.	tsé-ta.	chá.	tsa-ta.	Woman
People	ottiné ; eytané.	kuttchin.	chottiné ; ttiné.	mistéyu.	lekwatlé.	tlengéte.	tah-tah.	People
House.	mihali ; kuné.	nivia ; zje.	nen ; nui.	lâsem.	kiuk.	ité.	nah.	House.
Earth.	uni ; nué.	nen.	nen ; nui.	tambô.	kwich.	tlaka.	kué.	Earth.
Strong	kuné-tchô.	stjé-kotchô.	nen ; nui.	kwamkum.	tokwemas.	tlésiné.	latstaken.	Strong
Good	nézun ; nézin.	mijin.	nen ; nui.	éllce.	cykié.	kémé.	lakun.	Good
Bad.	tsané ; slini.	tchaandiedh.	nen ; nui.	srahias.	yaksem.	tiatichka.	komlahaken.	Bad.

Americans and Asiatics established and recognized, it remains for us to examine, in a few words, a last theory, by which it has been sought to be supported, namely, the fact of the formation in America itself of the many languages spoken on this continent. We cannot avoid pointing out this theory, for, in our opinion, it serves as a corollary to all that has hitherto been said upon the American question.

The American languages totally differ, we are told, in their vocabulary, but they participate, more or less, in their structure, in the polysynthetic element. Now, this difference, says Galatin, has an origin anterior or posterior to the occupation by these tribes of the American soil.

The Tonguas, or Haidas, or we may even say these two nations united, constitute what is called the Kollouche family, which presents many features of resemblance with the Dindjie, or Loucheux, of the Peninsula of Alaska, in customs and manners. These are called *Tohekræ*, the Canadian, *Gens du feu*; the Hare, *Tchint'-aottiné*, and the Chippewa, *Eyunné*. It is these same Kollouches whom the ancient navigators called also *Tchinkittané* (inhabitants of the woods).

To the Tonguas are joined the Stikin, the Engwa, the Sitka, etc. ; they inhabit Alaska. To the Haidas, who have ten villages on Charlotte Island, and as many in Alaska, are joined the Tsetséné, the Kahégwané, and the Simphians, who people twenty villages.

The Long Heads live in villages fortified and palissaded like those of the Polynesians and of the ancient Hurons. They included the following tribes : The Yukultas, five villages ; the Nawatés, five villages ; the Kwakwals, three villages ; the Pelkolas, five villages ; the Memkrés, six villages ; the Klawitsis, one village ; the Memlakrelas, five villages ; the Néchélos, one village ; the Réréis, or Karouais, the Kitisas and the Kittamaks.

The Flat Heads, or Wakisch, to whom belong the Chinooks, include the Sames, the Sanisch, five villages ; the Snohomisch, the Suhon-omisch, the Skwamisch, eighteen villages ; the Dwamisch, the Lamy, the Etakmur, the Kawétchin, ten villages ; the Mnaimos, three villages ; the Comox, two villages ; the Nutka, the Meskoyems, three villages ; the Klayokots, or Galagwiuts, the Ketsis, the Kwantlens, two villages ; the Maskwis, the Sumas, two villages ; the Nékamels, two villages ; the Tchikwak, five villages ; the Pelatos, four villages ; the Tsénés, two villages ; the Teatés, four villages ; the Nwarolalps, three villages ; the Semihamas,

On the first supposition, we are led to the admission that America was peopled by a multitude of small tribes, each speaking a different idiom; but this conflicts with the similitude of type, the structure of the language, the resemblance in manners and mode of life, the community of traditional ideas, etc. The scholar hence concludes that it is highly probable that *the prodigious division of American languages has sprung up in America itself*, either because of the changes to which all languages are naturally subject, or on account of the disunion among the different Redskin tribes or families caused by internal feuds.

This reasoning of the learned Frenchman appears to be decisive, since it is logical; and it is also now generally admitted.

At the same time, those who adopt

this opinion do not seem to perceive that the dilemma of Galatin is a strong proof in favor of the theory of Asiatic—even of Israelitish—immigration; or rather that it is defective on one point, which is this: Is it possible that the natural changes to which all languages are naturally subject—that the separation resulting from national or civil wars—should be sufficiently powerful causes to bring about the formation and multiplication of idioms which do not present the slightest connection in their vocabularies? We do not believe so; and it remains to be proved. That these causes might determine and produce the multiplicity of *dialects* is no doubt true. We have palpable proofs of it in the innumerable shades in the Dènè-Dindjé, Algonquin, Sioux-Iroquois, and Flat-Head languages, etc. In Europe we

two villages; Tchwasens, the Sichals, five villages; the Tlohos, four villages; the Izikumisch, or Cours d'alène. The snomenclature is by the Rev. Father Fouquet, missionary to these Indians.

The tribes of British Columbia and of Oregon, which belong to the Dènè-Dindjé family, are the Babines, the Nahanés, the Thekkanés, or Sekanis, the Talkrolis, or Carriers, the Atnans, the Spuzzums, the Shooshwaps; there are added to them the Okanaganas, the Nikutamens, the Kootanis, the Yakamans, the Spokans, the Schuyelpis, or Chaudieres, the Kalispels, and the Pends d'oreille.

The reader cannot fail to have remarked the connection which exists between the termination of the names of the Flat Head tribes ending in *isch*, or *iteh*, and that of the most Western tribes of the Loucheux nation, the *Dindjitch*, and *Intsi-Dindjitch*, of Alaska. Terminations in *teh*, unknown among the Chippewas, are observed all along the cordillera of the Rocky Mountains, especially among the Loucheux, the Beavers and the Sekanis. These last say *odenditch*, I speak; *eddjitch*, to fall, (thunder); *udueditch*, I say; *edjioch*, to bespatter; *otehoeh*, giant, &c.

There may be seen in this similarity of terminations, as well as in the use which all these nations make of the double consonants *ll*, *ti*, *te*, *tt*, *kk*, *sl*, *er*, *rk*, *ttch*, a very probable indication of community of origin.

The comparison of the Dènè-Dindjé language, as it is spoken on the Western slope of the Rocky Mountains, with that in use on the Eastern slope, would furnish us with a last proof of the Western origin of our Indians, even

should their testimony, their traditions and their customs not appear to be of sufficient weight, which is difficult to admit. Here is the proof. In French, we notice a gradation, constantly the same, between the root words, beginning in *st*, and the present words in *et*; they have passed through a phase in which the *e* has preceded the *s*, to make *est*. But *st* has always been primitive. Thus from *stella* has been formed successively *estello*, *estoule*, then finally *etoile*; from Stephanos, has been formed *Etienne*, then *Etienne*; from *stratum*, *estrier* and *etrier*, etc., etc. This appears to be a constant law of language. We are then led logically to the conclusion that the compound must have preceded the simple in derivative words. Now, we see on the shores of the Pacific, and to the West of the Rocky Mountains, a great number of words in *st*, which are pronounced *est* in the mountains and *et* on the shores of the Mackenzie. Thus they say *sta*, seated, a promontory, among the Carriers of the West, *esta* among the Indians of the Liards river, and *sta* among the Hares of Good Hope; *spis*, aunt, among the Carriers, *esb* at Liard Fort, and *épo* at Good Hope; *st'a*, father, among the Atnans of Alaska, *est'a* in the Rocky Mountains, and *st'a*, on the shores of the Mackenzie; *sba*, antelope, in the West, *sba*, in the mountains, *épa* on the Mackenzie; *slan*, much, in the West, then *estlan* and *en'lon*, finally *l'an*, etc. Then, since S, which is here a sort of article, possesses the priority over *es*, and over *st* in our hemisphere, we are authorised to admit it also in America, and, consequently, to consider the language of the Dènès of the Pacific as older and purer than that of the Dènès of the East.

possess a striking example, in the creation of four closely allied dialects, proceeding from the Latin—French, Spanish, Italian, and Provençal or *Langue d'oc*.

That, as the result of the mixture between conquerors and conquered, mixed languages might be created, as for instance, French, English and German, there is equal evidence; for it is easy to recognize in each of these the elements borrowed from its neighbors.

But nothing of this kind exists in America. The idioms, however divided, are perfectly distinct as to their vocabulary, and if one of the principles of their grammar appears to be common to all, it does not govern them equally and with the same intensity; several of them do not acknowledge it, and others know nothing about it.

Further, each of these idioms presents in itself a firm logical foundation, admirable by the multitude of locutions and the justice and appropriateness of its words; a proof that the brutalized, fallen and savage nations who speak them have not created them; still less that these languages could have been the painful product of wars of violence and internal divisions, as we have elsewhere proved.

Then, in concluding that the division of the American language has arisen in America, Galatin meant only to speak of the dialects; he must admit by implication that the idioms have been imported from elsewhere. If by American languages are understood the idioms themselves, such as the Esquimaux, the Dènè-Dindjié, the Algonquin, the Iroquois, the Quichua, the Maya, etc., we must, to be logical, rational and in agreement with the premises already laid down by the scholar now quoted, admit without subterfuge one of two

things,—either a spontaneous creation in America—an opinion which cannot be sustained and to which we believe we have done justice—or else *a second diffusion of language, by a second judgment brought by God on a nation accursed and given up as a prey*, as De Maistre says, to serve as an example of divine justice. But I doubt whether certain persons would decide to admit the last horn of this other dilemma. The autochthony, pure and simple, of the Americans, and, consequently, a schism with Genesis, would appear to them preferable. In turn, we are not ready to acknowledge what we consider as conformable neither to the truth ascertained nor to the truth revealed.*

We must then, as a last analysis, have recourse to the Asiatic immigration, and place those who contradict the Bible face to face with the Babel of Genesis, unless they seek for the second American Babel, which we have just presented; for, to whichever side we turn, we find a God, Creator and Providence, who disposes of men and nations at His will, and makes them concur—here openly, there secretly—in the designs which His wisdom proposes, and against which theories and opinions vainly struggle.

* At the moment of going to press, I have had the honor and satisfaction of conversing with a priest of the Foreign Missions, who had spent twelve or fifteen years at Thibet, and who is returning there—l'Abbé Fagé, well known to the readers of the *Annales de la Propagation de la Foi*. This intrepid and learned missionary manifested the greatest astonishment when, on hearing me speak the Dènè-Dindjié language, he recognized in it a great number of words identical with the Thibetan, or which are very nearly similar. I will mention here only the words, *earth, water, house, bear, west, father*. Besides, the articulations and the grammatical process of these two languages present numerous similitudes.

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